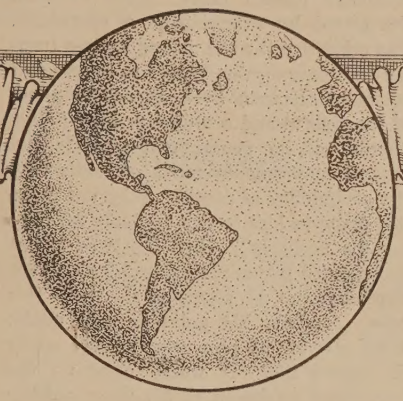
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

October 15, 1921



A Historic Milestone

THE Convention at Detroit ought to be a historic milestone in the history of our Church. It will mark the rounding out of certain policies. It will mean the inauguration of new tasks. The past ought to be a source of inspiration for the future.

I bespeak a spirit of harmony and tolerance in our deliberations. We can not afford divided counsels. Let there be the utmost frankness in the discussion of policies, and then united action in carrying them out. The cause is greater than the wisdom of any one man. The cause will prevail whether we help or hinder its success. Let us help unitedly, whole-heartedly at least, brilliantly if possible.

Roger S. Galer,
President General Convention.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Office Staff

F. I. Adams
C. R. Bullard
L. W. MacDonald

Contributing Staff

Herbert S. Bigelow, Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Jesse H. Holmes, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard E. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, L. O. Williams, Stephen S. Wise.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 359 Boylston St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

Advertising Rates: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, Manager

359 BOYLSTON STREET, BOSTON

DORCHESTER AVE. & 60TH ST., CHICAGO

Μιγμα

Arthur Brisbane, the well-known journalist, had the following to say recently: "Another human being, killed amusing the crowd by dropping in a parachute. The other day it was a young woman turning endless somersaults also to amuse and astonish. Human lives, especially those of the skillful and courageous, have value. Should not the government regulate and control amusements made attractive by the probability of death? Why not make it a crime to hire or pay anybody for risking life uselessly?" Mr. Brisbane is not accustomed to "advocate prohibition" for anything, but he seems to do so in this case. Anyhow his point is well made. Why not stop all pleasures that are costly in human life? It would clear up the crime and confusion of life more quickly than any other move. (*Christian-Evangelist.*)

υ λ

We must guard ourselves from our nerves as well as from our passions. It is not what we can do, but whether we have any reserves left, that counts. Health, intellectual health, is one of the first requisites of the new scholar . . . The educated man needs tolerance, the ability to do what he can do, and to put off till to-morrow that which he can not do to-day. We need men of ideals who are co-operatively minded—who can work with other men not perhaps as righteous nor as intelligent as themselves. This requires us to get rid of all narrowness and fastidiousness. (*Samuel Crothers.*)

υ λ

"What bewilders the alien observer," said an East Indian friend of Mr. R. H. Tawney, whom he quoted in an address delivered recently in Glasgow at a church conference on international and missionary questions, "is not the occasional aberrations of the Christian nations but their habitual conduct and organization, not their failures but their standards of success; not their omission to live up to right principles but their insistence that wrong principles are right. . . . Your industrial system involves the regimentation of the masses of mankind by a few thousand rich men, who are individually no doubt, innocuous, but who quite frankly regard their subjects as somewhat rebellious and inconvenient instruments of production . . . Your creed is exalted but your civilization is a nightmare of envy, hate and uncharitableness. I would forego the former in order to escape the latter." (*The New Republic.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.

Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.

Secretary—Rev. Roger Etz, 359 Boylston St., Boston.

Treasurer—Mr. J. B. Horton, 6 Park Square, Boston.

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

Board of Foreign Missions

Chairman—Rev. Thomas E. Potterton, D. D., 57 Lefferts Place, Brooklyn, N. Y

Secretary—Rev. Roger F. Etz, 359 Boylston St., Boston.

Universalist Comrades

President—Ralph W. E Hunt, 25 Forest Avenue Portland, Me.

Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D D., 359 Boylston St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., 5 Shichome, Iidamachi, Kojimachi, Tokyo, Japan.

Young People's Christian Union

President—Charles Taylor, Maywood, Ill.

Director of Young People's Work—Rev. Stanley Manning, 359 Boylston St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 359 Boylston St., Boston,

Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.

Southern Superintendent—Rev. Francis Britton Bishop, 1118 So. Court St., Montgomery, Ala.

Southwest Superintendent—Rev. James Houghton, Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven

Georgia—Rev. A. G. Strain, 98 W. Peachtree Street, Atlanta.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—Rev. Thomas Chapman, Hopkinsville.

Maine Superintendent (Acting)—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner.

Massachusetts—Rev. George E. Leighton, D. D., 359 Boylston St., Boston.

New Hampshire—Rev. Frank W. Whippen Kingston.

New Jersey—Rev. H. R. Rose D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D Walker, D. D., Carthage.

Ohio—Rev. I. V. Lobdell, 72 Brighton St., Columbus.

Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville. Vt.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds, paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No 41

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

A painted face reveals the defect beneath.

* *

If you can not drive at least do not block the wheels.

* *

Whoso would help a man should not drive him far away.

* *

The best sermon is long to him who had an early breakfast.

* *

Do not try to administer even the best ideas with a pick-axe.

* *

Full oft the college graduate is like a large safe with nothing in it.

* *

A barking cat and a crowing dog have no place outside the museum.

* *

When you go for fish, go to the market; when you go for fun, go to the stream.

* *

When eating cherries or choosing friends it is just as well to be a little blind.

* *

Your chickens will thrive much better on common cracked corn than on unset diamonds.

* *

Brethren of the pulpit, if you must bang your congregation, don't hit them with a sofa pillow.

* *

The richest man in our town has six fine children, but the bank will not lend him a cent on them.

* *

Companionship with those who are just trying to do good is better than with the actual doers of evil.

* *

Yes, love will work; if you have doubts just try it. There are very few of us that have given it a trial.

* *

Will some of these masters of efficiency please harness the power in the wagging of a dog's tail now being wasted?

* *

The going-to-be-happies are like unto the hermit who kept his dinner to eat the next day and died before the morning.

A duck waddling through the grass is just as well satisfied with himself as is a United States Senator climbing the steps of the Capitol.

* *

Adam was the only original—he is acknowledged to be more original than Eve—and yet his title to the honor is likely to be questioned by the author of our latest novel.

* *

The Divorce Evil

Like all evils, it is but an exaggeration of what under certain conditions may be a social benefit. But the lax laws and lax social restraints of to-day have so encouraged divorce as to make it shameful and a real menace to humanity. The whole question is brought to the front by the proposal of a prominent Episcopalian rector to marry a woman who has been twice divorced and the announcement of his bishop that it can not be done under the laws of his Church. And the bishop will forbid any priest of the Church to perform the ceremony. Probably this will not stop the marriage; somewhere just over the denominational boundary there will be found a clergyman who will officiate, or as a last resort there is the justice of the peace. There are many opinions on this question honestly, even if unwisely, held; there may be arguments on both sides, but in the Episcopal Church there is a law covering the case which can not be ignored, and the clergy must either obey the law or get from under it. The Episcopal Church may or may not be right in maintaining such rigorous laws, but as long as it is the law the clergy of the Church should conform, and certainly should not aid in such a rank violation as the present instance. We have already gone too far in condoning this crime against the home. There are cases where two people can not live together in peace and happiness, but the game of progressive divorce as now being played is a smudge upon the reputation of the whole country, and the sooner we have uniform marriage and divorce laws the better it will be for our good name.

* *

MUST WE FIGHT JAPAN?

IF we have a war with Japan, the moving-pictures will be responsible for a large share of it. To some this might appear strange and startling. But to those who have a knowledge of the Far East, this statement will be nothing new.

A few years ago, we heard one of our leading preachers declare that the moving pictures were helping to bind the nations of the earth together in peace. We remember how well we agreed with him when he said that ignorance bred war, while knowledge and information strengthened the bonds of peace. Folks from Cape Cod can now go to the moving pictures and see their brothers over yonder in the cities of Europe, and across the sea in Japan. They learn that they are like unto themselves. They live and love and work and worship. Ah, yes, indeed it would be so if the pictures were true to life—but in many cases they are not! For example, we were urged by our friends to witness a picture not long ago of New England farm life. We went. We came away disgusted. For when the hero, representing a New England youth, on a day when the weather was warm enough to cause the ice to go out of the river, attended to his chores in a barn filled with cattle, and wore through it all a long fur overcoat tied around his neck, we knew that we were not witnessing a true reproduction of New England life.

The people of Japan are not getting pictures even as true to our American life as the one we saw. There is a lot of thought-provoking information in the book, "Must We Fight Japan?" by Walter B. Pitkin. We quote the following:

> "The motion-picture has, from all that I can gather from both natives and Americans who have been studying it in Japan, China, and India, done more to blacken the reputation of the white race in general and the United States in particular than all the malice and libel of the most savage anti-American propagandists. The 'rising tide of color,' which Lothrop Stoddard has recently described so picturesquely, but inaccurately, does not flow from native irritation over politics or secret diplomacy or the aggressions of economic imperialism in any greater volume than it flows from the inevitable reactions which the ordinary run of screen-picture produces upon the ordinary Asiatic as he contemplates the world of the white man as reported to him by the white man himself.
>
> "The pictures he sees are, as a rule, not those recently produced by our best companies. . . . The Japanese sees . . . . murders, robberies, prostitutes exhibiting themselves as heroines, and supposedly sane characters saying and doing things which only morons or drug fiends could say or do . . . and as the Japanese observer sees them month in and month out, he is forced into the habit of believing that all this is American realism. They keep on circuit in Asia and South America the tainted celluloid that five, ten, or even more years ago was adjudged too nasty for even a Barbary Coast audience in San Francisco. It matters little that there is a sprinkling of decent and even solidly informative pictures in the stream of exhibits. The significant fact is that the 'run of the mill' is as above described, and it is just this that shapes men's ideas."

* *

WHERE DO WE GO NEXT?

DETROIT is either a beginning or an end. We have been a long time getting there, but we must not be a long time getting away. The Detroit Convention will mark the culmination of one of our greatest historical enterprises, and yet it is but a factor in our preparation for larger achievements. We are to have shown what we have done, what we are capable of doing, and then we are to come home to do it.

Of course there will be much time wasted by those who can not see more than one human interest at a time, and by those who confuse the method of doing things with the things to be done, and fight brilliantly for the how instead of for the what. We are a contentious if not a cantankerous people; we want our own way, and the supreme object looming before us is *our* way—putting something over, instead of the welfare of the Universalist Church in whose name we are assembled!

But through all the possible confusion there is going to shine a really great vision of "the next step." And it is going to be a big step, taking us clear out of the limits of the local church and setting us in the ranks of world-workers and world-servers. Just as the world is beginning to discover that it can no longer function on the theological principles of the past, but must have a program of life which, being in accord with the new educational and practical ideals, must also have a religious incentive, reasonable and effective, we are just discovering that we have that program, a program that will work in every department of human experience. And there is our signboard pointing where we are to go next.

But to go there or anywhere without being fittingly prepared is to invite failure, however noble our mission and exalted our purpose. And therefore the first step is to get ready. We must have the force of numbers and money, and, above all, spiritual consecration. That is, the Universalist Church must be big enough not only to have a commanding vision, but to realize that vision, to radiate its glory into every land and to all peoples. Our program will not become a guide to mankind until mankind knows it, and mankind will never know it until we make a great deal more noise than we have been making or are capable of making now. We have to recognize the fact that there are many millions of people here in this country who never heard of the Universalist Church and the faith of Universalism, and yet it is the one thing they need, and would want if they only knew of it. And in the greater world there are unnumbered millions who do not know that there is in existence such a faith as Universalism. Now here is our job; this is the direction we are to go; not in the interest of sectarianism but in the interest of the spiritual and material welfare of humanity. We have the greatest possible gift to men, and we must organize and strengthen our forces that we may meet this world-wide need with a world-wide effort. As well go to starving Russia with a single loaf of bread and say to the people, "Be fed," as to pretend to satisfy the spiritual hunger of humanity with a single loaf of the bread of life. The universe is to be satisfied and saved only with the Universal. We must be as big as our name.

From Detroit we are going somewhere with ranks recruited and to be more and more recruited, with a Church better and better equipped to carry the good tidings of great joy to every creature; to *every creature.* Being Universalists we can not think in any other terms.

Editorial Correspondence

When the Leaves Begin to Fall in New England

THERE came one of those warm, tonic days in early October and I sat me down on my front porch to watch the Supreme Artist paint the immeasurable landscape. And just here is where the rivalry between the North and South becomes acute. Florida is wonderful in her wild extravagance of variety in foliage and its brilliancy of coloring, and when I set it against the background of the serious greens and browns of New England, it shows to great advantage. Color is a continuous feast in Florida; indeed it approaches a continuing debauch requiring a little time to adjust the eye to the lightning changes. But here I am this warm, snappy and sunshiny day plunged into a pot of color which soon will be washed away or covered with a blanket of snow. The continuous and intoxicating feast of the South is here a movable feast, or, to change the figure, a swiftly moving panorama which each autumn exhibits.

I like the trees about here, especially at this changing season; they are so much like people. There is a big sprawling apple tree just out of reach of my hand. Months ago it was a soft throbbing green; and then came the pink and white glory of blossom time; and then it sank back into the modesty of a deeper and quieter green, among which there were multitudes of young fruit. Then the leaves began to turn to a golden brown and the fruit, ripening, set ruby red among the darker leaves. But soon the apples were falling and then the leaves came drifting down, and the season passed in splendid fruition. Just like some people who have done their best through the long season of life and pass away in beauty, leaving the world the richer because they have been here.

Just across the street there is a maple tree, a very good friend of mine. It is one of the first to burst its buds in spring time, and when the autumn comes it shows a bit of red against the emerald, just a dash of color like the blush on a maiden's cheek, and then in a few days it is a burning bush, and the Lord speaks from it to those of spiritual discernment. A New England maple at the moment of its autumnal glory, sometimes —not always, but sometimes—must equal anything that Moses saw way back in the Palestinian past, as it flames with reds and yellows so vivid that they become vocal to the eye.

There is a high stone wall not far away. There is always dignity to a stone wall, even a tumbled down wall, though, like lots of dignified people, it is not beautiful, but to-day when I looked across at it it was transformed. There is a big ivy that has been scrambling over it all summer, trying to hide its ugliness, covering up the bare places and dark spots with its flat green hands, and it did help, but during the night Jack Frost, flying over with several buckets of colors, carelessly spilled the whole lot, and it streamed down over those leaves and the whole wall was glorified, and little children gathered about it to pick up the jewels which the wayward breeze scattered among the grasses.

The tall and sinuous elms with their long arms and somber raiment of olive are beginning to turn to fountains of dull gold, as the flood of leaves pour down to gather in great masses beside the way, where the small boy delights to roll his way back to nature!

I like the sunset of the day and the autumn of the year, and I am glad God glorifies them both. And I know if we would let Him, He would glorify the end of our life. Why not? It is not the end, but simply the doorway into another room where we shall have need to wear our best as well as to be our best.

Verily we know not anything, but no one can sit in contemplative mood, with an open mind and responsive heart, on a porch which looks out into the revealing glory of a New England autumn, and not see some visions of a bigger, better and happier life—a life it may be which goes down in glory only to rise in greater glory.

I was brought up in New England and all my life I have sat on front porches, but I never really appreciated what is here until I got it in perspective from Florida. To really know a pine you need to look at it across a palm, and our northern oaks must be interpreted by the live oaks of the South. And all this mad revel of color which spreads over the landscape is prophesied in a single bush which grew beside my porch down in in Florida, which, in utter violation of all laws of vegetation, sends out from the same branch leaves of half a dozen different shades, sometimes combining in a single leaf every color of the rainbow.

I always had a good deal of sympathy with Eve when she was tempted by an apple, and it was with a distinct sense of disappointment that I found in an antiquarian collection a painting by one of the old masters which revealed the fact, in his mind at least, that it was not an apple but a fig which brought about the downfall of our distant if not altogether respected parents. Now a fig is very good when properly preserved, even in its raw state, but as a tempting thing of beauty Eve must have been a very weak sister to have been led away by it. But an apple, shining with rich color, symmetrical as the full moon and luscious with the flavor of nectar, would get Mrs. Anchorite! And here we are in the midst of New England's best, and that is better than anywhere else in the world. They are not mighty pumpkins for size filled with fibrous punk with a dash of cider for flavor; they are medium size and symmetrical, and firm yet melting.

The scholars and theologians have labored through the ages to locate the original Garden of Eden, and have placed it on the equator and at the North Pole with convincing arguments, but I stand poised on the apple, as victory is poised on the globe, and maintain that if Eve was tempted by an apple, and nothing else could so tempt her, then the scene of the ancient tragedy in Eden was here in Puritan New England, and I think it took place right under the Macintosh Red tree which still tempts me, and I have noted that the boys are likewise tempted, and likewise fall.

I am going back to Florida very soon, and with the experience I have had with my apple tree, I am hoping to fall before the allurements of the pompous grape-fruit and the succulent orange! Even the mysterious avacado and the witching pawpaw may tempt me beyond the bounds of the law. But eating tropical fruits is more or less of a process before it is an achievement. We have to persuade, even hire, people to eat their first avacado, but after that we have to hog-tie them to keep them out of the orchard! If the serpent had offered Eve an avacado, she would probably be in the Garden of Eden yet—in hot pursuit of the tempter!

All of which shows, my beloved if benighted brethren, that the Garden of Eden for us is where we are, if we can scotch the snake. *F. A. B.*

Progress in the Mid-West District*

The Rev. Luther Riley Robinson

"Behold I say unto you, lift up your heads and look on the fields, for they are white already to harvest." John 4 : 35.

THE text suggests four things, of which I want to speak—the Field, the Formula, the Fruit, and the Future. The Mid-West District includes Indiana, Illinois, Iowa, and Wisconsin, officially, and Minnesota, unofficially. It is hoped that the latter will soon be included "officially."

I speak of the "Field" from three points of view, the geographical, the economic and the educational.

After having traveled through forty-four of our states, I believe those included in the Mid-West District are the most interesting of all. These five states are more than four times as large as all of New England combined. The one great state of Minnesota with its 83,000 square miles of territory could contain all of New England, and have plenty of room left for beautiful spacious drives and flower beds all around. I hope some of our conservative New England Universalists will some day take notice of this, and become interested in us as a great mission field, where Universalism is practically unknown.

Viewing the district from this standpoint, we see how the superintendency should be enlarged and strengthened and made more effective in this vast territory.

Our pastors and churches need the assistance of such a man, to constantly travel among them, and keep them well informed of the situation. There is inspiration in it, and he should be a man of tremendous courage and great vision.

In the East, where we have many pastors and churches, the need is not so great, because there our ministers and churches enjoy the comforts and enthusiasm of daily contact which is needed everywhere.

The economic position of the Mid-West District is exceedingly important. Here we have indeed and in truth the "bread basket" of the United States. Minnesota and Wisconsin produce milk, butter and cheese in sufficient quantity to feed the great city of Chicago and all of New England. We produce the most of the flour which these millions must use. The corn and beef is here in sufficient quantity for the whole land, and Minnesota produces three-fourths of the iron and steel of the entire United States. If these great economic advantages were enjoyed by a people thoroughly endued with the spirit of our faith—"Universal Brotherhood"—what wonderful gain it would be to a starving and suffering world.

From the educational point of view, we are no less fortunate when we consider the public schools of these great states, and also the colleges and universities, for which this part of the country is becoming more and more famous. New England, with her wonderful institutions of learning, is to-day not one whit ahead of the great states included in this Mid-West District. Ann Arbor, Chicago, St. Paul, and the Universities of Iowa, Indiana, and Wisconsin are second to none, and, best of all, the people of the Mid-West are progressive both in education and religion, and must have the faith we hold, or none. What shall we do, brethren, with the opportunities we are now facing?

Next, the "Formula," which is, in other words, the doctrines of Universal Love, is the religious conception in accord with modern scientific scholarship. We have the interpretation of God, man and destiny which does appeal to modern scholars, and all educated classes. This formula must be presented to the people, and we are the people above all others who must do it. The old age of Orthodoxy has just passed, but religion for the new age is not yet clearly defined for the masses. We can do this, and we shall find ourselves succeeding in proportion as we do.

By preaching this formula the past year, we have realized some of the things we desired. The Fruit has been encouraging. No less then four churches have been reorganized and re-established, and pastors secured—Waterloo, LaCrosse, Milan, and Abingdon—while many others have been greatly revived. There have been large membership increases in many places, including Markesan—where thirty-seven joined the church at one time, and where the Sunday school increased 233 per cent, and the membership of the church 156 per cent—and large contributions have been made to Japan, Suffolk, and the Armenian Relief.

"My people are destroyed for lack of knowledge," said the old prophet, and it is as true now as then. We are failing to "let the people know" what we have, and what we propose to do.

The world never needed nor welcomed our doctrines more than it does to-day, and we are missing the mark by failing to preach our doctrines of Universal Love and Brotherhood—the only way to save the nations from a return to barbarism.

The Future is ours. We have made mistakes,

*Excerpts from an address given at the Illinois State Convention, Sept. 21.

but we can redeem ourselves before the world if we will arouse ourselves, and get busy. We are unafraid. God still lives, and man needs God now as much as he ever did. The future is ours if we will make it so, but we must become more aggressive if we are to regain our place as leaders in these troublous times. The superintendency must be enlarged and sustained, and our distinctive message given to men in the entire land. We see the rising of the sun of a new day, and. we are facing the east joyfully and hopefully.

The Papers of John Pererin

III The Springs of Life

PRAYER and Fellowship—here are the springs of life. But we have neither at its best without the other.

The deepest, most enriching fellowship this world knows is that of folk who are seeking God together. This was what the Church was meant to be, and is not. It was started as a fellowship, and we have turned it into an institution. It originated as a communion, it has become a corporation. It began as a comradeship; to-day it is a number of organizations more or less loosely attached to a pulpit. Heaven help it! And God alone knows just what we are missing.

Yet we can guess a little. We know what our fellowship means to us on the surface, what joy we have in our friends, what sparkle is added to life by the exchanges of kindred spirits. And if our loose and casual comradeships on the surface of things can give us so much, how much closer, fuller, richer, how much more revealing and fulfilling, must our fellowship be in those deep tranquil regions of life which lie within hail of the Innermost, the Holiest of All! You know how a lovely scene looks twice lovelier when you stand before it with a friend; what then must the vision be when you look together at the face of God! And what the splendor of that fellowship! The larger the concerns of our fellowship, the more substantial and massive the fellowship itself becomes, the more intimately do we grow into each other, the more organically are we fused one into the other. There is no such melting pot as the experience and the memory of great things seen together, great things done together, great things suffered together. And no greater thing is seen or done or suffered than by them who share the toil and the travail, the romance and the grandeur, of the great adventure of finding God.

Nor indeed does our prayer reach the height of its possibility save in fellowship. There is room in life for the prayer of solitude—for the desert place apart; but most of us have forgotten all about it. At the best, we offer a perfunctory hurried bedside prayer, morning and evening. I say nothing in contempt even of that. If you still keep up the old habit, stick to it—hard. It is a link with life; and you know not what quickening word may be flashed along it to you from the Throne, any day. But of the prayer of fellowship, what shall we say? Well, go to the average prayer meeting—and that will be enough. That is a dead end, beyond any doubt! I confess that the average prayer meeting depresses me more than any other experience that I have in the normal course of things. Here we need to go back to the very beginning, in very soberness and truth—very simply and unaffectedly to learn over again how to pray together. And I am not sure that this does not mean coming to a Quaker meeting—not to pray but to listen, not to speak but to wait. God is not dumb that we need to be forever speaking; nor is He deaf, that we should assail Him with our voices; nor is He supine, needing to be melted by our eloquence. But we shall—beyond any peradventure—have to reacquire the practise of fellowship in prayer before there will be any efflorescence of new life in the Church or in the world, a concerted siege of the unseen, a joint stock enterprise in the deep things of God. The great reservoirs of life are full to the brim; but the pipes are clogged; clogged by our self-sufficiency and pride and unbelief. There is water in the well, but we have not wherewith to draw. There is grain in the granary, but we have lost the key.

Life, abundant, rich, victorious, is available here and now for them who by prayer and fellowship bring themselves within reach of it.

Come ye to the waters; come ye, buy and drink; buy wine and milk without money and without price. The same old market place—still; and its treasures sold without measure or reserve to those who bring the coin of faith and love.

Lord our God, teach us to pray; teach us what things we should pray for; teach us to pray together; but above all teach us that, beyond all we ask or desire, our prayers are our acceptance of Thy Good and Perfect Will. Thou art our Father; only in Thee are we fulfilled; and grant to us that, being enriched in our fellowship one with another, our common fellowship with Thee may fill us unto all the fullness of God. Amen.

When They Had All Gone Away

The Rev. John Van Schaick, Jr., D. D.

FOLLOWING the coast down from North Jersey to-day, I reached Murray Grove, some seventeen miles south of Lakewood, about noon.

There was nobody to be found at first, but finally I saw a familiar face in a corn field, and it proved to be Rebecca East, sister of Ida East of Brooklyn, apparently the custodian. She gave me the keys.

When my wife was a half grown girl she visited Murray Grove with her father, who then was president of the Board of Trustees of the Church of the Divine Paternity, New York City.

I have myself visited it two or three times in August. Neither of us was prepared for the changes. We sat on the porch of the comfortable hotel and ate our lunch. Said my wife: "I remembered it as very

remote, but it is on the main road; as uncomfortable, but this is a beautiful little hotel; as eaten up with mosquitoes, but that is grossly exaggerated; as a place of thick woods and sand, but see what light floods the country around; as uninteresting, but could anything be more interesting and touching than the Chamber of Prayer in the old Potter house?"

We were all alone in the lovely September sunlight under the great pines. We went into the old church and the new church; all through the hotel with its double rooms and single rooms, its cheerful lobby, its great porches, its perfect order; finally to the grave of Thomas Potter, the plain old man of hard toil and great religious faith.

Then we saw a new fence about an adjacent plot, brush cleared but pine trees left, and the grave of another toiler, the devoted wife of Dr. Bisbee, and the mother of Jack and Eleanor Bisbee—the first one to be laid there. The flowers we picked we laid on her grave. It did not seem a lonely grave. Great memories were there. Great souls hovered near. What a true minister's wife can be and do—some of us know.

Miss East went with us to the Potter house before we left, and there the history seemed very real. How much Dr. Dodge has done to preserve the memories and release for us the depths of feeling in the memories! No Universalist can stand in the Chamber of Prayer as he has furnished it, and read Murray's prayer as it hangs there so impressively framed, without wanting to make it for himself a real chamber of prayer.

The *Leader* has not followed me for a few weeks, so I was surprised by the notice in the lobby of the hotel:

"John Murray—Thomas Potter: An Illustrated Narrative of Early Days of Universalism in America. In Course of Preparation by Rev. W. H. McGlauflin, D. D. To be issued when 500 advance orders are received at $1.50 each." That is a work we all must help bring out.

Something must be said for the men and women who have preserved this place for the rest of us. Through years of difficulty, of scoffing, of ridicule, the people, especially of Philadelphia and Baltimore and Reading, have stood by. I saw New York names also dating back for years. All are entitled to our thanks. They should have our support.

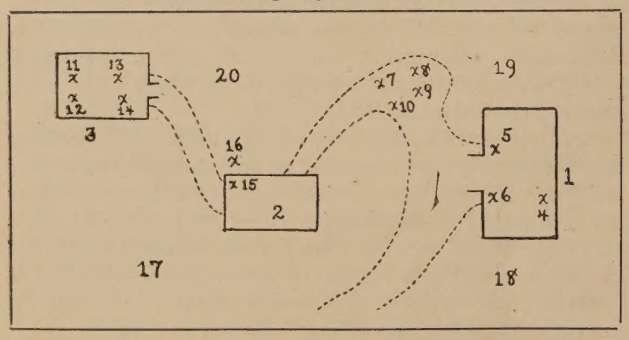
What the real spirit of the place is in August I don't know. I have not been there for some years. It may be one of bickering, small gossip, little jealousies, petty autocracies. It certainly is, if little people go there to strain at gnats and swallow camels. A small Universalist is smaller than most small Christians. But when they have all gone away, great spirits seem to inhabit the buildings and grounds—great thoughts of duty and destiny come thronging. One feels as many have written in the years of peril just past—a sense of the unworthiness of small aims or small desires; and how little in life matters compared with faithful, unselfish performance of duty. The buildings standing there to-day, erected by little savings and great sacrifices, the names I saw about as teachers and preachers and leaders in the weeks just past, and the fact that Dr. Bisbee chose this place of all the world to lay away the ashes of his wife, make me believe that the custodians of to-day are alive to the greatness of their trust.

Sept. 19, 1921.

The Sand Table

Miss Frank Austin

TAKING CARE OF THE BABY
Or Helping at Home



1. Palace.
2. River Nile.
3. Home of baby.
4. King.
5, 6. Servants.
7. Princess.
8, 9. 10. Maids.
11. Baby.
12. Mother.
13. Sister.
14. Father.
15. Place to hide basket.
16. Where sister hides.
17, 18, 19, 20. Grass and flowers.

I WONDER how many of you right here in this room love little babies. Every one who does love little babies hold up your hand. That's good. I see a hand of every little boy and girl in the room. Now what does that mean? Who can tell me? Why, that we all love dear little babies.

You see we ought to love little babies because every one of us was a little baby sometime. And when you are a little baby you need somebody to love and take care of you. Who took care of you when you were very small? Yes, papa and mamma. Maybe some of you have older brothers and sisters. I guess maybe they helped take care of you. Didn't they?

Now the reason mamma and papa or brother or sister took care of you was because they loved you, wasn't it? Why, of course it was.

Well, to-day we are going to study about a dear little baby and how his mother and sister loved him and took care of him. They all lived here in this house. (Point to house, No. 3.) They were very happy when God sent this little baby to them for them to love and care for.

Now let us see what we have at the other end of the table. What does it look like? A large house. Yes. That's it, but we will call it the king's palace, because this is where the king lived. (Point to king doll.)

He was not a very kind-hearted man. He was big and cross. He didn't like babies very well and he wanted all the baby boys killed. Now, don't you think he was very cruel? Yes, he was.

But you see he was afraid that the boys would grow up and be soldiers who would fight him and take away his palace and his throne so he couldn't be king any longer. You see he was just selfish. And when anybody is selfish they are very likely to be cross. And cross people don't like babies.

What do you suppose we'd do if we heard to-day that all the little babies we know were going to be killed? We would feel awfully sorry, wouldn't we? And we'd think how we could save those babies. And first we would try to hide them so the bad, selfish man couldn't find them, wouldn't we? I guess that is what we would do first.

Well, that is just what they thought in the home where this little baby was. Let us look unto this home and see what they were going to do with him. (Take off roof of house.)

For a long time now his mamma has hidden him whenever she or the sister would see any one from the king's palace coming down the road. He grew to be quite a big baby and it got so it was hard to hide him. He was so happy, and he laughed so loud. And it was hard to keep him quiet enough to be safe. And his mother and sister were scared when the king's men went by for fear they would hear him.

Now we are going to see what they did.

Here in the center of the table we have a river. The name of it is N-I-L-E. Just like the —— river here. (Name nearest river.)

So they called this the river Nile. Every day the king's daughter would come with her maids and bathe in the river.

Now remember the baby's mamma (point to mother doll) knew she must find some other way to keep her baby safe. She prayed to God to help her do it. And she knew He would.

And she thought. If she could only get the princess interested in her baby, then he would be safe. For the king's men wouldn't kill any baby that the princess was interested in.

Right here by the river (point to place) the grasses and reeds were called bulrushes and grew very thick. And what do you think the baby's mamma and sister did? They gathered armfuls of these bulrushes and made a dear little basket. It was just big enough to hold the baby. Then they covered it with a clay that filled up all the little cracks and made it safe so that the water wouldn't get in, because they were going to hide him. Now where do you suppose? Why, down in the river. Just there (point to place) in the tall grass. And it is right near where the princess comes every day.

Here I have a nut shell. We're just going to make believe that this is the basket (hold up shell), and this is going to be the baby. (Show tiny doll.) Now, one of us is going to put the baby down in the basket. (Select child to do this.)

Now, the mother and sister are going to hide the basket, with this dear little baby in it, down by the river. (Move the mother and sister dolls and shell at the same time. Select three children to do this.)

Now see. There we are all safe and sound. Now the mother goes back home. (Move mother doll back home.)

I wonder if you can tell me who stayed near the basket to watch it. His sister. Yes, that's it. You see she loved her baby brother very dearly and she was going to take just the best care of him, and her mamma knew that the baby would be perfectly safe while she was watching. It's pretty nice when our mothers can trust us like that.

Now, who is it that comes down every day to the river to bathe? Yes. The king's daughter, the princess. And who was always with her? Yes, her maids. (Point to princess doll and the three maid dolls.) Here they come down to the river. (Have dolls moved down to the river.) My! what a good time they are having! Bathing there in the nice cool water! (Move dolls on to mirror and then back to former place.)

Well, after they were there a while the princess thought she saw something strange. The little basket. And you know, right away, she wanted to see what was in it. Yes, indeed she did. And she sent one of the maids to get it and bring it to her. Here is the maid running to get the basket. (Move doll to where basket is hidden, then have maid doll and basket followed by sister. Move them to where the princess doll stands. (Select children to do this.)

Now the princess is looking in the basket at the baby. And see, here is his sister. (Point to sister doll.) She has come running up. She is keeping close watch of her little baby brother. But she runs up just as any child would if something strange was going on. What do you suppose the princess said about the baby? "Well, isn't that a darling baby!"

And then she said she would adopt that baby for her own. But how on earth could she take care of him?

Then the little sister spoke up, and said: "I think I know a woman who would take care of him for you. She only lives a little way from here. Shall I run and get her for you?" And the princess said: "Yes, I wish you would." That was just what the sister had been hoping for, and she runs back home (have the sister doll hurry down the road to her home), and tells her mother what the princess is going to do. Can't you hear her? She is clapping her hands and saying: "Mamma, the princess is going to adopt the baby. Isn't that good? And she wants some one to take care of him. I guess you'll do that, won't you? Come on, mamma. Hurry up. She's waiting."

Well, that's about the way she came after her mother. The mother went back with the sister to where the princess was. (Move mother and sister dolls back.)

You see, the princess did not know this was the mother and sister of the baby, and they did not tell her so. And the princess told the mother to take the baby and care for him for her, and when he grew to be a big boy to bring him to her to live at the palace.

The mother took the baby. She and the sister go back home. (Move mother and sister dolls and the baby back to their home.) She is so happy to have her little boy in her arms again. But best of all, she knows that he is safe. She won't have to hide

him any more. Because the king's men won't hurt any baby that the princess is caring for.

The princess gave the baby a name, and it was "Moses." Now that word means "taken out of the water." And that was the way Moses was saved.

Later, Moses came to be a big boy, and he did go to the king's palace and lived there for many years.

Then he became a great leader to the Jewish people, his own people, whom the king was keeping as slaves. He left the king's palace, and he led his people out of slavery, where they had to work awfully hard and do just what the cruel king told them.

But he could never have done these big things if he hadn't been saved when he was a tiny baby.

You see, you can never tell what big things a baby can do when he grows up. But he has got to grow up to do them. So if we can help mamma take care of a little baby we are doing a fine thing.

We don't have any cruel kings here in America who want to kill babies. But every baby needs a lot of care just the same. We have to see that it has food and clothes, that it doesn't get hurt, and doesn't get sick when we can help it, and if it does get sick that it is cared for, so that it may live and grow up.

Maybe you haven't any little baby at home. But some of the neighbors have a baby. You can help them take care of it, especially if they are poor people and don't have much to do with. They won't have to hide the baby. But you may help them to care for it. And get your papa and mamma to help see that it has clothes and food, etc. (Use any other thought of charity or neighborliness.)

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Underground River

I JOURNEYED in the Land of the Big Red Apple, where they raise fruit as delicious as that wherewith Eve tempted Adam. For Eve knew her business, and the Apple is Some Fruit. And I saw the trees laden with fruit, and the ground beneath them growing green with Alfalfa.

And I asked, Whence cometh the water, wherewith these trees are nourished? For the clouds drop not their rain, neither is there melting snow upon the distant hills.

And they showed me a deep well that went down an hundred cubits. And at the bottom I saw an Engine that worked with Electrick Power, and rested not day nor night. And the engine lifted the water in a Mighty Stream so strong that when it reached the surface they had to hurl it against a wall to take away its violence, and divide it into smaller streams lest it tear up the very ground. And the water flowed unto Many Orchards, and watered the trees.

And they brought forth fruit in their season, neither are there any years when the crop faileth for lack of water. For there is a Mighty River that floweth under the ground, and its flow is perpetual. And everything doth grow, whithersoever the river cometh.

And when I saw these things I said, Behold there be many men whose lives are Sterile, and Barren of good works, who might Grow and Blossom and Bear Fruit.

For there floweth under the feet of every man streams of Power; and there are in the life of men Hidden Reservoirs whereof they might Drink, and water the ground abundantly.

For there is no need that any life should be barren, or that any man should fail to lift up toward heaven the evidences of a life that is useful and good. The sun is in the sky, and there is a spring of water in the earth, and no man's life should be unfruitful.

* * *

GODDARD SEMINARY

THE Vermont State Convention of Universalists, in session at Montpelier in 1863, laid plans for the founding of a state denominational school, of the highest grade below that of college, and appointed a committee to draft a constitution and obtain a charter. In November, 1863, the Vermont legislature granted a charter to that Committee, "their associates and successors," under the title of "Green Mountain Central Institute."

When the charter was secured, Prof. W. R. Shipman was put in the field to raise money for the proposed school and, during the year which followed, he succeeded in raising about $15,000 of the amount required for building. Through the united efforts of the Rev. J. J. Lewis, S. W. Squire, Thomas A. Goddard and many others, this amount was increased to $50,000. Barre was decided upon as the location of the school. Erection of buildings was begun in 1866 and proceeded rapidly until 1869, when it was necessary to halt construction work on account of lack of funds. At that time, Mrs. Mary Goddard, wife of Thomas A. Goddard, donated an additional $5,000 to the school on condition that other friends raise a like amount. The condition was met, and the building was finished in 1870. In this year, the trustees changed the name of the institution to Goddard Seminary, for Thomas and Mary Goddard, devoted friends of the young institution.

No sketch of Goddard Seminary is complete without mention of the generous benefactions of Ira C. Calef, to whose earnest solicitations, as well as for his generous contributions, the school is deeply indebted.

The early history of the seminary is filled with accounts of self-sacrificing service on the part of all connected with it. The Thompson Memorial cottage at Goddard is in memory of the devoted services of Persis A. Thompson, a teacher at the school from 1872 until her death at the seminary in 1890. It was her desire to do something more than the school was already doing to assist worthy boys and girls, and money which she left to the seminary went toward building the Thompson cottage. Alumni and other friends of the school subscribed the rest of the money needed.

Goddard Seminary, from its inception, has been under the auspices of the Universalist Church. Its work and its history are closely associated with the local church in Barre and with the State Convention; some of its students joined the church here, and not a few boys have gone from Goddard to St. Lawrence or Tufts, to take courses in theology. New York, North Carolina, Ohio, Pennsylvania and the New England States include churches presided over by men who are proud to call Goddard their school.

ARMENIAN CONTRIBUTIONS

Detroit, Mich., Church	$ 12.60
Webster, N. Y., Ladies' Aid	15.00
Denver, Col., Louise Merrill	15.00
Denver, Col., Rev. W. H. Skeels	10.00
Mt. Pleasant, Ia., Orphans' Plates	10.16
Swampscott, Mass., Sunday school	13.64
New Haven, Conn., Church	1.50
Buffalo, N. Y., Clara Barton Guild	15.00
Providence, R. I., Church	16.63
Norwich, Conn., Alpha Class	20.00
Springfield, Mass., Mrs. O. H. Dickenson	5.00
Springfield, Mass., R. W. Rosenburg	5.00
Springfield, Mass., Mrs. W. A. Ramberg, Mrs. D. Starrett, Miss M. Dickenson	5.00
Springfield, Mass., Miss J. R. Day	2.50
Springfield, Mass., Mrs. Hattie Schoeph	1.
Watertown, N. Y., All Souls Guild	10.00
Medford, Mass., Anna S. Tucker	5.00
Detroit, Mich., Church	2.00
Woonsocket, R. I., Mrs. Geo. R. Smith	3.00
Rochester, N. Y., Sigma Phi Class	5.00
Rose Hill, Ill., Church	1.75
Junction City, Kan., Ladies' Circle	10.00
Dover, N. H., Mrs. Clough	4.00
Dover, N. H., A Friend	.25
Roxbury, Mass., Church	26.75
Riverside, Cal., Orphans' Plates	15.88
Norwich, Conn., Alpha Class	10.00
Evanston, Ill., Nellie R. Minott	5.00
Danvers, Mass., Mission Circle	33.72
Abington, Mass., Sunday school	4.25
Cincinnati, O., Sunday school	51.21
Greenwood, N. Y., Silas Kellogg	11.50
Lynn Haven, Fla., Mrs. W. H. Wilson	30.00
Mitchellville, Ia., Church	.75
Evanston, Ill., Nellie R. Minott	5.00
Oak Park, Ill., W. F. Barnard	30.00
Oak Park, Ill., J. H. Heald	5.00
Oak Park, Ill., M. and G. Woodworth	10.00
Franklin, Mass., Kathryn Warren	8.00
Franklin, Mass., Helen Wood	1.00
Franklin, Mass., Eugenia Minor	9.00
Swampscott, Mass., Sunday school	30.79
Glendale, Cal., Mrs. Julia Goss	60.00
Elgin, Ill., Church	48.00
Newtown, O., Rose Day	5.00
Medford, Mass., Anna Tucker	5.00
Lowell, Mass., Church and Sunday school	60.00
South Orange, N. J., F. P. Fowler	10.00
Newark, N. J., Mr. and Mrs. Goldingay	10.00
Newark, N. J., Virginia Runyon	10.00
East Orange, N. J., Mrs. Lenora McNye	10.00
Newark, N. J., Elmer Harris	10.00
Newark, N. J., Clara Barton Guild	10.00
Waltham, Mass., Church	14.52
Orphans' Plate, Canton, Mass.	3.00
Brockton, Mass., Mission Circle	15.00
Brunswick, Me., Orphans' Plates	2.00
Chicago, Ill., Rev. L. W. Brigham	10.00
Riverside, Cal., Orphans' Plates	12.62
Saugus, Mass., Orphans' Plates	1.25
West Somerville, Mass., F. E. Smith	15.00
Nashua, N. H., Church	12.22
Fort Plain, N. Y., Mission Circle	6.50
Mt. Vernon, N. Y., Mrs. A. L. Carpenter	4.00
Melrose, Mass., Orphans' Plates	.50
Little Falls, N. Y., Rose Wilbur	10.00
Shelton, S. C., Albert Buntz	1.00
Roxbury, Mass., W. J. Stoddard and family, Orphans' Plate	4.00
Franklin, Mass., Helen Wood	6.00
Cambridge, Mass., Third Society	14.00
Newark, N. J., J. Stobaeus, F. Stobaeus, K. Stobaeus	30.39
Cambridge, Mass.	.80
Junction City, Kan., Walter Starcke	10.00
Medford, Mass., Anna Tucker	5.00
Watertown, N. Y., All Souls' Guild (adoption)	10.00
Melrose, Mass., Orphans' Plates	1.77
Cambridge, Mass., Third Society	2.00
Somerville, Mass., Third Society	15.00
Santa Paula, Cal., Sunday school (including two $50 bonds)	186.00
Albion, N. Y., Sunday school (adoption)	7.24
Hutsonville, Ill., Mission Circle	11.00
Columbus, O., Clara Barton Guild	15.00
Seattle, Wash., Orphans' Plates	2.00
Cleveland, O., Church	1.25
L. M. Bede, LaFayette, Ind.	5.00
Campello, Mass., Carrie Prescott	10.00
Watertown, N. Y., All Souls Guild	10.00
Everett, Mass., Church	58.45
New Haven, Conn., Church (add.)	22.00
Elgin, Ill., Church (add.)	17.00
Medford, Mass., Church (add.)	10.00
Cleveland, O., Church (add.)	5.18
Orange, Mass., Sunday school	3.95
Canton, N. Y., Mission Circle	16.00
Arlington, Mass., Church	350.00

Cash	$1,551.53	
Liberty Bonds	100.00	
		$1,651.53
Previously reported:		
Cash	43,237.43	
Liberty Bonds	350.00	
		43,587.43
Total receipts to date		$45,238.96

* * *

THE SUNDAY SCHOOL INSTITUTE AT CHICAGO

Louisa L. Magraw

The second annual Institute of the General Sunday School Association and Y. P. C. U., Sept. 11-17, at Chicago, had a consecrated, though small, attendance at every session. A more efficient or interesting group of teachers would have been difficult to find, and for the benefit of those who had no representative present, let me suggest that the expense of sending a delegate to such an Institute is the best investment a Sunday school can make.

The Rev. G. C. Baner, in a series of talks on "The Sunday School and the Adolescent," gave as the chief reason that Sunday schools lose pupils of the adolescent age that teachers subconsciously expect to lose them then, and because of this expectation proceed to let them go. Teachers should overcome this attitude, for the adolescent age is the most important period in the life of the child.

The Rev. Stanley Manning conducted a course on Y. P. C. U. work, urging closer co-operation between the Sunday school and the Union. He said that if the Sunday school had been organized thirty years ago as it is now the Y. P. C. U. might never have been formed.

Dr. George E. Huntley, in his subject, "Everybody's Problems," took up the difficulties most likely to be encountered in the average Sunday school, going into details regarding the best methods of raising money, and bringing out important points in the relation to selection of lessons. Dr. L. B. Fisher, in a splendid course, traced the evolution of the Bible translations from the King James Version of 1611 through the American Revised Version of 1901 and the Weymouth edition of the New Testament. The Rev. Lucy Markley connducted a course on "Missionary Education in the Sunday School," and the Rev.

Almira Cheney gave a series of talks on "The Tasks of the Elementary Teacher."

When the Institute closed all felt they had gained much by being there, and regretted that there had not been more who could have taken advantage of this exceptional opportunity. All should begin now to make plans for the Institute which will be held at Chicago next year.

* * *

OUTLINE PROGRAM OF THE DETROIT CONVENTION

Saturday, October 15, to Monday, October 17

Sunday School Institute under direction of the General Sunday School Association.

Tuesday, October 18

All day. Ministers' Meeting

9.00 a. m. Rev. John Murray Atwood, D. D., presiding.
Address: The Church and the Present Crisis. Rev. S. S. Marquis.
Discussion opened by Rev. John Van Schaick, D. D., and Rev. Walter Macpherson.
Presentation by special Committee of a Plan of Action.

12.15 p. m. Lunch at Church.

2.00 p. m. School of Methods. Rev. George A. Gay presiding.
The Church in the Crowded Center, Rev. W. L. Stidger.
The Church in Less Populous Districts, Rev. E. V. Stevens.
Church Advertising, Rev. H. H. Niles.
Lecture, Rev. Henry R. Rose, D. D.

5.30 p. m. Fellowship supper, McCollester Hall.

7.30 p. m. General Sunday School Association Session. See special program for speakers.

Wednesday, October 19

All day. Women's National Missionary Association.

7.30 p. m. Service of Worship.
Communion Service.
Occasional Sermon, Rev. J. Fort Newton, D. D.

Thursday, October 20

9.00 a. m. Convention called to order by President Galer.
Reports of Officers and Board of Trustees.

2.00 p. m. Business session continued.

2.30 p. m. Special order. Introduction of Resolutions and Memorials.

4.00 p. m. Reports on the Murray Anniversary Crusade, Rev. J. S. Lowe, D. D., presiding.

7.30 p. m. Platform Meeting, Rev. John S. Lowe, D. D., presiding.
Addresses by Rev. Luther R. Robinson, Illinois, Rev. F. B. Bishop, Alabama, Rev. B. C Ruggles, California.

Friday, October 21

9.00 a. m. Business session continued.
Reports of Committees on Recommendations, Resolutions, etc.
Election of officers.

2.00 p. m. Business session continued.

5.00 p. m. Reception of the W. N. M. A.

7.30 p. m. Platform Meeting.
Address: Some Fundamentals. Hon. A. H. Reid, Wisconsin.
Address: Initiative, Rev. Clara E. Morgan, New York.
Address: Making Universalism Work. Rev. B. G. Carpenter, Illinois.

Saturday, October 22

9.00 a. m. Business continued.
Special order. Report of Committee on Revision of Constitution and By-Laws.

1.00 p. m. Business session. National Order of Universalist Comrades.

6.00 p. m. Banquet. Universalist Comrades, speakers to be announced.

Sunday, October 23

10.30 a. m. Morning worship.
Sermon by Rev. H. E. Benton, Pennsylvania.

3.00 p. m. Loyalty and Consecration Service. Rev. L. Ward Brigham, D. D., Illinois, presiding.
Closing Address: Rev. A. E. Bartlett, D. D., New York.

7.30 p. m. Mass Meeting.
Address: Dare We Meet the Challenge? Rev. Frank D. Adams, D. D., Illinois.
Address: The Way to the Vision, Rev. Marion D. Shutter, D. D., Minnesota.

* * *

MAIN STREET HAS TWO SIDES

Nobody should take "Main Street" as the final word on American small town life until he has read "The Brimming Cup," by Dorothy Canfield. "When you are young," said Mrs. Crittendon, "you want to go all around the globe looking for the big world. And when you've gone, don't you find that your world everywhere is about as big as you are?" This observation hints at one reason at least why Carol Kennicott found nothing good or beautiful in Gopher Prairie, for Gopher Prairie, narrow, bigoted, smug and self-satisfied, was only as big as Carol Kennicott. The real test of human character, after all, is in its ability to rise above circumstance.

Neale Crittendon, the story goes, is left a wood-working mill in the little town of Ashley, way up in the Vermont hills. Here he brings his young wife, Marise, to live, educated, cultured, used to a life of society and travel, where her only servant is an old Indian woman, who comes and goes at will. But Marise has a sense of true values, a working philosophy of life, coupled with a genuine love for her husband and his work. Together they work out their problems, though not without difficulty and hardship on the part of both.

They are out for something more than the money they can make in their project. But let Neale explain his theory in his own words: "When we were first trying to get our plan clear in our heads, we kept it pretty dark that we weren't in it only for what money we could make, because we knew how looney we'd seem to anybody else. The best of the feudal seigneurs mournfully believed that a sharp sword and a long lance in their own hands were the strongholds of society. The wolf-pack idea of business will go the same way. You know, the conception that if you're going to get hair brushes or rubber coats or mattresses or what-not, enough for humanity manufactured, the only way is to have the group engaged in it form a wolf-pack, hunting down the public to extract from it as much money as possible. Then this money's to be fought for by the people engaged in the process, as wolves fight over the carcass of the deer they have brought down together. It's ridiculous to hold that such a wasteful and incoherent system is the only one that will arouse men's energies enough to get them into action. It's absurd to think that business men can only find their opportunity for service to their fellow men by such haphazard contacts with public service as helping raise money for a library or heading a movement for better housing of the poor, when they don't know anything about the housing of the poor, nor what it ought to be. Their opportunity for public service is right in their own legitimate businesses, and don't you forget it. Everybody's business is his best way to public service, and doing it that way, you'd put out of operation the professional up-lifters who uplift as a business, and can't help being priggish and self-conscious about it."

But when Neale succeeds in putting his theory into practise and makes a success of his work from the human standpoint, he rebels against being held up as a model employer by Mr. Bayweather, the minister of the Ashley church, or by anybody else.

"Ministers," he said, "put the Sunday school stamp on everything they talk about—even legitimate business." Possibly this has been a tendency in our churches, but in "The Brimming Cup," as in "Main Street," the church has not been made the force which in many towns it is, and in every town it might be.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

These studies are not intended to parallel or even to directly supplement the splendid treatment of the International Lessons in the Sunday School Helper. One after another some of our most thoughtful ministers will be asked to make them a current vehicle for their best thought about life. They should also serve as a constant reminder that every reader ought to find and fill a regular place in the Sunday school.

OCT. 23—PAUL'S LASTJ OURNEY TO JERUSALEM

Aiming at the Cnter

The keen man sees the center of situations and goes directly to it. In Greece, Paul was dealing with centers. They were not Jewish centers but business centers and political centers. Now he is coming back to his race center and his old religious center.

Problems and opportunities and situations are seldom if ever much affected from the circumference. They are always made conscious of one's presence if he reaches their core. If a man has any business there at all—any contribution or correction or other transaction to achieve—he will start from the right place and have every advantage of circumstance if he goes right to the heart of it before he begins any other procedure.

Seeing One's Own Life

When Paul was leaving his friends in Greece he turned his thought sharply back upon his activities and ideals and attitudes while among them. His friends in thinking of him were necessarily influenced by many sentiments. Their appraisal of him was based upon facts and conditions outside a certain circular limitation or "three mile limit," but Paul saw to the core and saw values as they were. The one thing now of worth to him was the real merit of his influence.

Admirations, commendations, social favors, enjoyable friendships, all were outside the sphere where real values lay. Inside this sphere he was looking and what he saw inside established the measure of his comfort and reward. Slurs and humiliations and hardships are all outside.

Every man knows just what this means. Occasions arise that call upon us to look into the heart of our lives where the values are. We are comforted or distressed by what we find there. We are rich or poor according as that chamber is full or empty.

The world's words and acts and attitudes that gave us so much concern are not there. Nothing that the crowd has said or done is there.

In that chamber are only this man's own contributions to the world. How wonderfully strange that what he gave away is all here in this jewel-box of his life! Can a man then not dispose of his jewels? He can lose them by keeping them but he can not dispose of them by giving them away. It is as Jesus said, Whosoever will save his life shall lose it, but whosoever will lose his life for my sake shall find it.

Poor indeed is that man whose riches are outside this chamber of precious and enduring jewels. When he goes away this is the only treasure he will take with him. Rich is he whose jewel box is well filled up. It is not what one has around him that makes him rich but what he can take along as he goes. Paul was "well off" when he left Greece.

Fearless Preaching

There are many ways of preaching. There are many kinds of preachers. The Christian preacher ought nearly always to be right. He ought always to be a gentleman. He ought always to be fearless. He ought always to be well-skilled.

The world will excuse the preacher if he is sometimes wrong, but the world has a right to ask that he never fails in gentility, in courage and in skill.

If the minister is coarse, harsh, quarrelsome or unkind, he ought to be asked and required to withdraw from that kind of work. With all the present dearth of ministers, no church can afford to have an ungentle one.

If a minister is afraid to preach the best things he knows because some folks he preaches to are not up to date, he is a coward and ought not to be a preacher at all. He is not of the spirit of Jesus nor in the class of Paul, Luther, Knox, Wesley and Murray. Paul said: "I take you to record, I have not shunned to declare unto you all the counsel of God."

The people of the church can not keep up with the schools unless the minister helps them. This is one of the every vital duties of the minister. The man who does not work hard to keep his congregation fed on the richest of thought is a slacker.

In doing this great work of education he must be exceeding wise, tender and skilful. He must not serve unbaked foods. He must not serve unreasonable quantities. He must be as skilful as a nurse, as sure as a surgeon, as tender and solicitous as a mother.

The minister must fear nothing but harm. He must be intelligent, fine and industrious.

The people must be open-minded and ready to be taught. They must not fear that which is new. They must be patient with their pastor and help him in kindness to be both wise and gentle. They need not believe all he believes, but they must give him an untrammeled freedom to follow knowledge and experience to their own destiny.

Most churches would have very much better ministers if some good, wise men and women full of experience and patience would seek their minister's heart and stand close up to him in sympathy and partnership.

We need great preachers like Paul to educate "the folks" in the great principles of life. Many men spending their days in business as Paul spent his at his trade, ought to go out in the evenings and on Sundays preaching the gospel. They ought to go because they can. They ought to go because their daily work gives them so much understanding of people and their needs. Multitudes of young folks would never go wrong if some strong business men would preach to them the gospel of going right.

The Unrecorded Teachings of Jesus

Paul brings into the record a most valuable quotation from Jesus that is nowhere else recorded. How many such crisp things did Jesus say that escaped the written page?

How much of what is written is precisely in the form and with the same meaning as the word that was spoken? How accurate can any report be that is made twenty-five years or more after the speech was made? When we take into account the desire to promote some theory and the long period of controversy, both of which influenced the writers, we can easily see the reason for some confused passages like the twenty-fourth of Matthew and the story of the cursing of the fig tree, and so forth.

How are we to know? Some questions we can not now answer.

As for the rightness and value of what we have we have one sure test. Value is tested by the measure of contribution to life. If any word is true to experience and is in harmony with the spirit of right we may well accept it. This proof is worth more than the signature of multitudes of men.

The greatest testimony we have as to the rightness of our gospel records is that they bring us great principles that experience proves to be the very laws of life.

What contributes to life is both good and true. The laws of life can never be added to or taken from. They are not rules of conduct, they are principles of life.

We are devoutly grateful that Jesus spoke in his unparalleled wisdom and set down in plain speech these laws that have always been but that men have not always known. We are sorry that any word from him has been unrecorded. We are grateful to

Paul that he saved us this, that "it is more blessed to give than to receive."

* * *

A COMEBACK

To the Editor of the Universalist Leader:

I want to take advantage of the "Comeback" to make a criticism of your editorial in the Aug. 27 number of the *Leader*, entitled "Prophets of Profit." I was especially interested in that editorial, because it is an illustration of what I consider not only the most outstanding fault in your policy, but also a characteristic American weakenss.

That weakness is our incorrigible optimism. The attitude of the average American is that what is, is right; and that, while we have our troubles, they will all come out right in the end, so why worry? That view can lead only to reaction. If we look only at the improvements in our lives and pass over the rest, we are bound to remain at a standstill. There can be no progress until we admit that things are wrong as they are. I do not mean to be one of those long-faced pests who go around shaking their heads and moaning that everything is going to the dogs. I have great faith in the common sense and the self-preserving instinct of humanity. But I do believe it is essential that we emphasize the worst side of affairs—and especially the journals of opinion, which have so much effect on the public mind.

A great many who read "Main Street" do not like it, because, they say, it gives only the worst side of the small town. That is true, but, to my mind, it is just that fact that makes "Main Street" a great book. I took it to be a protest against the idea, to which all our education leads, that our American civilization is the perfect culmination of all progress. And such a protest is very much needed. A book which gives both sides and leaves us with the impression that things are not bad after all, may be more entertaining and perhaps a truer picture, but a good shaking up of our self-satisfaction is what is needed to wake us up.

An examination of history will bear me out in this. France had to have Voltaire and Moliere to give the push that finally brought her out of feudalism. Russia needed such pessimists as Chekhov and Dostoievsky to show the emptiness of Russian life, before there could be a revolution. And we too need our pessimists. Of course I do not believe a Russian revolution is necessary in America. Our civilization is an improvement on czarism. But our life is far from ideal; the big majority of the population still lives in misery, while the favored few are not able to waste enough to use up their wealth; and there is a call for an American Chekhov or Voltaire to rouse us from our complacent ease.

The *Universalist Leader*, in common with most of our journals, seems to edge away from the disagreeable facts, and delights in citing instances illustrative of progress; and it is just that policy which holds progress back. Bernard Shaw, among other foreign writers, has said that the United States is an uncivilized nation. It is our optimism which makes that assertion true. To become civilized we must first become pessimists.

E. W. Frederiksen.

Ray Brook, N. Y.

* * *

DEATH OF THE REV. GREENFIELD H. BOWIE

The Rev. Leroy W. Coons, D. D.

Word has just come to me of the death of the Rev. G. H. Bowie of Hartland, Me., Sept. 10. Thus comes to a close here the services of one of the most unique, genuine, and useful souls in our entire company. It was my privilege for several years at Pittsfield, Me., to have Mr. Bowie as a neighbor. In this fellowship, I found him to be so fine, so true, and so completely unselfish, that, like the lumbermen to whom he ministered in the camps, I came to love him. Strike his big brotherly nature from any side and it always rang true. His heart was as big as the needs of his fellow men. He was never so happy as when, on snowshoes far up in the woods of Maine, he was carrying the truth and cheer of the Gospel to men shut out from the world. In his latter years he had built in the grove on his farm a place in which to conduct out-door services. Here he delighted to gather his neighbors and friends and to declare to them in his original and forceful way the great fundamentals of our faith. When we are recounting the names of those who rejoice in the opportunity to serve, let us be quick to name Greenfield H. Bowie.

* * *

THE REV. KATE MATTESON HUGHES

The Universalist Church has lost a loyal supporter and a gifted preacher in the death of the Rev. Kate Matteson Hughes. She was born in Michigan on a farm in 1854, one of a large family of children. Her early education was such as could be obtained in the district school. At sixteen she became a teacher and in 1880 married the Rev. John Hughes, D. D., and went with him to Table Grove, Ill., where they lived till his death five years ago. Since that time she has lived in Battle Creek, Mich., where on Sept. 14 she died, having suffered much from failing health.

Dr. John Hughes, her husband, was one of the greatest debaters in defense of doctrine our Church has produced, and Mrs. Hughes entered heartily into the spirit of his work. Shortly after their marriage, she was ordained into the Universalist ministry at Galesburg. She preached at Swan Creek and Sharpsburg and many other parishes within her reach. A strong, clear preacher, she had an intense passion to see her theology applied to the actual conditions around her. She often lectured on equal suffrage and temperance, and lived to see both of these reforms made part of the Constitution of her country. Although decided in her convictions and unafraid to express them, she was fair-minded with all sincerity. If she was impatient it was only with what seemed to her cowardice or wrong.

* * *

NOTES OP THE MORNING

Caught Through the Early Mists by a Staff Reporter

Meaning of Miracles

The miracle has its place as the bellman of the church, but the preacher's message was the secret of salvation. If the miracle had been more surprising than the message, Christianity would not have occupied the place it does to-day. The grand appeal of the gospel is not to our wonder, but to the conscience and the heart. (*Watkinson in Tarbell's Guide.*)

A Forward Step

That word "democracy" leads me to say that I have not been able to entertain at all the idea so commonly expressed nowadays that we are witnessing any sort of a decline of civilization. In my opinion we are witnessing precisely the opposite, an extraordinary step forward in civilization, a step forward taken under the most awful circumstances of calamity and distress and suffering, but still of a perfectly visible advance in human civilization. (*Dr. Charles W. Eliot, in address at Centennial of the Christian Register.*)

Spiritual Quality—Sine Qua Non

To describe this lost power one turns to an essay entitled "The Spiritual Quality," by E. S. Martin, editor of *Life*, and reads these golden words, which explain the dearth of leadership to-day: "What is the spiritual quality? It is not piety in the common sense of it; it is not necessarily religiousness; but though it may be consistent with any kind of religion I do not understand how it can be consistent with none. It is consistent with money-getting and with indifference to money; with ambition and with modesty; with great powers and lesser ones, but hardly with stupidity, for it is itself a quality of intelligence. Let us call it a grasp of certain great truths, the knowledge of which is revealed to some babes and denied to some learned; which comes more by conduct than by study; and more, perhaps, by breeding and the grace of God than either. Emerson had it. Lincoln had it. McKinley had it, and the shrewd Hanna recognized it in him. Able men lacking or losing this quality cease to be able to inspire and fail of leadership. (*Christian Century.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THE MYSTERY IN THE SILENCE

The Infinite always is silent—
It is only the Finite speaks.
Our words are the idle wave caps
On the deep that never breaks.

We may question with wand of science,
Explain, decide and discuss;
But only in meditation
The Mystery speaks to us.

John Boyle O'Reilly.

LITTLE BEAR'S CHOICE OF A SLEEPING CAVE

LITTLE Bear, if he stopped to think about it, was somewhat down in the mouth when the maple leaves turned gold and crimson and the Deer children began to talk about making tracks in the snow and playing winter games. He did not like to hear any talk about the sleeping cave.

"If I could have my choice," he said one October morning when Father Bear and Mother Bear were putting away the rain barrel and otherwise getting ready for winter, "we should take my playhouse for the sleeping cave, because it is near home."

"The entrance is too small," objected Father Bear, and nothing more was said.

The weather that fall was wild and stormy; so Little Bear went every day to his playhouse cave under the west hill. Other children came to play with him, and they had merry times while the wind howled outside and the rain fell.

"The first pleasant day we must look for our sleeping cave," said Father Bear to Mother Bear one night as they blew out their candle and went to bed. They thought Little Bear was asleep, but he sat up quickly.

"Please do not take me," he piped up. "Let me stay here instead and play with the Beaver children."

"Very well," promised Mother Bear. "But cuddle down, now, and go straight to sleep!"

On the first pleasant day Father Bear and Mother Bear fared forth in search of a sleeping cave, and Little Bear went singing down the river road to visit the Beaver children.

It was a beautiful, warm morning, but about noon the wind changed, and the sun went under a cloud.

"It looks to me as if a snowstorm were coming," said Father Bear.

"We must hurry!" said Mother Bear. They did go as fast as they could, considering that they were both so plump, as bears always are in the fall, and that both wore heavy winter coats.

When Father Bear and Mother Bear reached their favorite sleeping cave they were delighted to find it just as they had left it in the spring.

"Now let's go home and then come back to this cave early to-morrow morning with Little Bear," suggested Father Bear.

"We must surely hurry," agreed Mother Bear, "for I do believe that winter is about to set in."

It was late in the afternoon when Father Bear and Mother Bear reached home; they were disappointed because Little Bear did not come to meet them.

"I didn't think he would stay to dinner with the Beaver children," Mother Bear said. "Perhaps you had better go and bring him home."

Father Bear agreed, and off he trudged through the storm to Beaver Lodge. It was growing cold, and he turned his fur collar up round his ears, and hunched his big shoulders.

Sally Beaver was sorry, but she did not know what had become of Little Bear; he had not stayed with the Beaver family more than half an hour. Perhaps he was playing with his cousin, Blackberry Bear.

Straight as he could travel, Father Bear went to Blackberry Bear's summer camp; but Blackberry was not there. His camp was in order, and it was plain that he had prudently sought a sleeping cave. Up the river and down the river went Father Bear, calling and calling, but no Little Bear answered. Then Mother Bear came to join in the search. They inquired at all the neighbors' houses, but no one had seen Little Bear. They searched far and near through the ancient forest, but did not find him.

It was Mother Bear who thought of the playhouse. By that time snowflakes were in the air, and she knew that winter had come. She hurried to the cave and through the little door. "Here he is!" she exclaimed joyfully. "Come in and see for yourself!"

"I can not get in!" objected Father Bear. "The entrance is too small!"

"If you can not get in, whatever shall we do!" exclaimed Mother Bear. "Little Bear is sound asleep and we can never carry him all the way to our cave without risking our lives in the storm! Do look in, Father Bear!"

Father Bear looked in, and then he understood. Blackberry Bear was sound asleep on a bed of pine boughs, and Little Bear was beside him, dreaming hard, with a smile on his little face. He had fallen asleep trying to cover Blackberry Bear with a blanket from the house.

"Blackberry was probably looking for a cave," said Mother Bear, "and Little Bear brought him here and put him to bed; then he fell asleep himself, poor child! Now, of course, we shall have to stay here all winter, and we must bring all the blankets from the house at once, and settle as soon as possible."

"But I can not get in!" protested Father Bear. "The doorway is too small!"

"But you must!" Mother Bear insisted. "You will just have to make yourself as flat as you can and squeeze in!"

"All right, just as you say," agreed Father Bear; but he groaned.

"You will be thin enough by spring to go through

a crack," Mother Bear added, trying to comfort huge Father Bear. "You won't have any trouble in getting out!"

After Father Bear had brought the blankets the trouble began. He turned sidewise, he made himself as flat as he could, he squeezed and squeezed and squeezed, but he could not get into the cave. Worse yet, he could not get out of the cave. Mother Bear tried to pull him in, and then she tried to push him out, but there he stuck.

It was growing colder every minute and Father Bear began to call for help. Fortunately, Grandfather Grizzly happened to be passing by just then. He backed up against his friend and gave a hard but kindly bump, and in went Father Bear.

"Good night!" called Grandfather Grizzly.

"Good night, and we thank you!" answered Mother Bear as she tucked poor, breathless Father Bear into his bed.

The next day it snowed and snowed and snowed. In the spring when the Three Bears waked from their long nap there was a laughing time in that cave, you may be sure!—*Frances Margaret Fox, in Youth's Companion.*

* * *

WHEN THE LEAVES FALL

When sunny days and frosty nights
  Have wrought their mystic alchemies,
With amber warp and woof of flame
  They weave their Orient tapestries;
And where the leafy tents of green
  All summer long their shadows cast,
October's gay pavilions stand
  Till leveled by November's blast.

Green leaves and golden—fair were they;
  But beautiful, when they are gone,
The changing pageant of the skies,
  The drifting clouds, the rose of dawn;
And, when those splendid curtains fall
  That nightly foiled the peeping stars,
I note the blaze of sunset fires
  And catch the ruby glow of Mars;
I see pale Venus' lamp of pearl
  Across the purpling heavens' arch
Flash signal to the hosts of night
  To recommence their stately march,
And watch while world on radiant world
  With answering gleam wheels into place.
Until the fiery dot-and-dash,
  Far-glimmering, fills the deeps of space.

So doth the near obscure the far,
  The earthly hide the heavenly view,
And life must oft some glory lose
  Fre we can see the stars shine through.

Annie Johnson Flint.

* * *

"GOING OVER" THE HOUSE

What a revolution is to the nation, what an earthquake is to the city, that a moving day or a general renovation is to the home. When the closets yield their skeletons and the bureau drawers give up their dead; when attics and cellars make both ends meet; when lamentations are upon the air and wrapping paper on the beds—then the heart of man is open to receive new truths, to re-examine philosophies and creeds.

The old doctrine that things should be kept "because they will come in handy some day" receives a staggering blow. The Japanese, so it is said, live in houses so simple and void of furniture that to us they look as though the inhabitants had just moved out; we live in houses so cluttered up that to a Japanese they seem as though a family had just moved in and had not yet had time to put things away. On moving day how one envies the Japanese who is content to furnish his home with six screens, five mats, two fans, three vases and one flower. No doubt the Japanese often suffers from the lack of some convenient article. But so do we. The only difference in principle is that the Japanese did not have the thingumbob in question, whereas we have it but can not find it.

We open the Chamber of Horrors, more commonly called the spare room, and find in it everything that we have carefully stored away for future use for the past fifteen years. Item, a painting by second cousin Carrie, which we kept in order to hang up in a prominent place when she visited us three summers ago. Of course when she *did* come we couldn't find the picture.

Item, the camp chair we mislaid four vacations since. Also one tennis racket.

Item, an address book ten years old. Of course, half the people listed in it have moved since we lost it.

Item, five envelopes of clippings on the Russo-Japanese war.

Item, forty old magazines with useful articles carefully marked with blue pencil and then filed away for safety. Too "safe," alas!

Item, about five miles of cord and string. And we couldn't find an inch when we had to do up packages last Christmas!

Item, a perfectly good brief case. And we had to buy another one because we couldn't find that.

Item, a scrap book full of photographs in all stages of preservation, but mostly without dates or names or explanatory titles.

Items, a china dog; a Roosevelt and Johnson campaign button; a subway transfer (vintage of 1913); five Korean postage stamps; a bag of sometime walnuts; a college banner; a "Votes for Women" banner; cook book without a cover; a pocketbook with six pennies in it; an odd shoe; a bag of Indian arrowheads; art calendars for 1909, 1911, 1916 and 1918; an avalanche of picture postcards; a Latin grammar; a bathing suit; a blanket; a shoestring; a bottle of castor oil; a tax receipt; an uncashed check for $2.53; a letter of introduction to a Governor long since out of office; three notebooks; four diaries; a heap of "winter flannels;" a disused oil stove; a hopelessly moth-eaten overcoat; a file of the Chicago *Tribune* for the month of June, 1914; a leaky hot water bottle; a not-at-all leaky but hitherto missing thermos bottle; a pair of opera glasses; a rickety hat stand; the long-lost key to the big trunk; and dust enough to make a mountain range.

No doubt the doctrine of spontaneous generation was started by some one who had just been house-cleaning. It seems impossible that so many things were ever actually acquired by us (we don't buy very much, now *do* we?) and kept. They must have grown in the dark corners of their own accord.

We resolve that next time we start housekeeping we will file everything carefully away—in the oubliette—where we know it will be lost anyhow and we won't have to worry hunting for it.—*Independent.*

* * *

THE PROGRESS OF THE BATH

"Everybody wants a room with bath," complains a New York hotel man. "No rate is too high for people to pay if a private bath goes with the room. But we can't fix the rates low enough on rooms without, to keep them filled."

And yet only a couple of generations ago there wasn't a bath tub, in the modern sense, in the United States. The first bath was installed in Cincinnati in 1842 and the man who installed it was considered "queer." Boston in 1845 passed an ordinance making bathing in a tub unlawful, except on medical advice.—*Pittsfield Eagle.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Thomas Starr King, Patriot and Preacher. By Charles W. Wendte. With several illustrations.

There are many biographies but only a few biographers. The genuine biographer must have the literary equipment and technique, but unless he has something more the product will be of form and not of substance. The life story of Thomas Starr King by Dr. Wendte is a real biography by a real biographer, in which a great life of one generation is made to live again for another. Those who never saw him, here become acquainted with him, feel his personal charm, catch the marvelous rhythm and challenge of his eloquence, and hear the ethical and religious note which in a time of national discord kept a great Commonwealth in tune with the Infinite.

These mighty things are done in the course of a simply told story of a simple yet wonderful life which was one of the shaping forces in America's best development.

Starr King was the son of a Universalist minister, a man of quiet but genuine talent, who occupied several prominent pulpits, and was the immediate predecessor of the Rev. Edwin H. Chapin, D. D., in the large church in Charlestown, Massachusetts. Under the teaching of his father and Dr. Chapin, and later of Hosea Ballou, he received his theological impulse, to which in all his career in the Unitarian pulpit in Boston and San Francisco, and on the political, literary and ethical platform, he was ever loyal, finding in those principles, when wisely applied, the dynamic of all good.

Thomas Starr King furnishes one of the best illustrations of the cultivated mind without the customary instrumentalities of culture. He said he "graduated from the Charlestown Navy Yard," and he did, but through the most voluminous and intensive reading, and association with people of culture, he came into the cultured realm to be a prince.

When ill health drove him to California he went reluctantly, for he loved the East and Eastern people, and few things in his career are more remarkable than his adaptation to new and different surroundings and people, without lowering his standards.

This book is well arranged, showing a skilled as well as a sympathetic authorship. Dr. Wendte knew Starr King personally and intimately and affectionately, and his story of the life of this great patriot and preacher is a very material contribution to America's higher life.

Ministers should read it, for it is the story of a great preacher; one who always wrote his sermons out in full, but always preached, never read them; one who was faithful to his pastorate though called all over the nation as a lecturer; one who was a creative Liberal minister believing in his denomination as he believed in his nation as an instrument to achieve an end.

All citizens, especially the young, should read this book for its vision of a true and glorious patriotism.

We are all indebted to Dr. Wendte for his masterly presentation to the new generation of the one who lived such a masterly and prophetic life in the generation now gone.

The Beloved Woman. By Kathleen Norris. Frontispiece, picture jacket. $1.75.

We know that Norma "Sheridan" is in some way connected with the Melrose family, but it is not until almost the end that we are told who she is and what she does with the millions she is entitled to inherit.

She has been brought up by Kate Sheridan, a motherly soul, with her foster cousins Rose and Wolf, but is taken into Mrs. Melrose's household and receives much attention. Christopher Liggett becomes infatuated with her and she with him; but she makes a safe marriage and the story ends with her departure with her husband for California, where he is to fill a high position.

Curtains. By Hazel Hall. $1.50.

The physical world of this poet is bounded by the four walls of a room in Portland, Oregon, but her eager spirit is free to discover, and to weave beautiful tapestries of vision, even as her fingers compass delicate embroideries. She says, "I have not walked since I was a child. . . . My sewing experience, out of which grew my needlework poems, came, I see now, from a desire to justify existence." Fancy justifying the existence of an artist!

Part One is entitled Curtains, from which we take the little "Frames:"

Brown window-sill, you hold my all of skies,
And all I know of springing year and fall,
And everything of earth that greets my eyes—
Brown window-sill, how can you hold it all?

Grey walls, my days are bound within your hold,
Cast there and lost like pebbles in a sea;
And all my thought is squared to fit your mould—
Grey wall, how mighty is your masonry!

Part Two contains the Needle Work Poems, represented here by the two stanzas, "Sewing Hands:"

My hands are motion: they can not rest.
They are the foam upon the sea,
Borne with a wave to a fleeting crest,
Hurled back, borne on, unceasingly.

They are existent and made whole
In their unrest, as the entity
Of foam is spun where waters roll,
Back, and on, eternally.

And Part Three is Spring from a Window; and we who are privileged to fare forth at will when spring makes the world new count the last poem, "In April," the bravest bit of all:—

Now I am Life's victim—
Cruel victor is he
Who lashes me with color
Until I ache to see.

Who chokes me with fragrance
Of green things in the rain—
Like a hand around my throat
So sudden is the pain.

Life, I am at your mercy;
And though till I am dead
You torture me with April,
I will not bow my head!

When Polly Was Eighteen. By Emma C. Dowd. Frontispiece, picture jacket. $1.90.

"Polly of the Hospital Staff" is grown up and has a romance of her own—but it is not David, after all. And the children's House of Joy has a beautiful ward called Paradise, one of the most engaging patients being little Marmaduke, who solemnly tells Polly, "Mi' Duddy, if you do 'way, My shall feel rot-ting!" There are wonderful rides in Polly's car, Number 45678, with a new patient, Dolly Merrifield, who is discovered through a chance passenger—"Oh, my name is Gladys Guinevere Evangeline Smith! But you needn't go through all that rigmarole, you can call me Gay, everybody does. An' ter think of me a-ridin'!"

In the summer, Polly finds an enchanting place on Overlook Mountain, and Mrs. Gresham, the hospital's fairy godmother, buys it, retaining the housekeeper, Benedicta Clapperton, who is a remarkable cook and has an "amazin'ly astoundin' " vocabulary. Paradise Ward, with a doctor and nurses and Polly and her friends, is transported thither in ecstasies of delight, to grow fat and rosy; and such good times as they have, especially when Dolly's brother Sardis comes. And at the end is the romance, which is a call to "see some little spot grow better and happier under her hands," and Benedicta has the last word: "Teeters and tongs! 'Course it's a 'royal road' . . . but 'tain't the goldenrod and asters. . . God bless 'em!"

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

SUGGESTIONS FOR JAPAN DAY

I. Use the Japan Day Service for Sunday Schools

Five cents a copy, $4 a hundred, from the Universalist Publishing House. Envelope of Supplementary free with each order. This service is worth giving more than once in a school. Using the suggestions of the supplementary envelope, it may be modified in several ways. If a school does not wish to buy a supply for the whole school, a few copies may be used, having the parts given by small groups.

II. Use the Following Program

1. Organ prelude, "National Anthem of Japan."
2. Hymn, "Watchman, tell us of the night."
3. The Lord's Prayer.
4. Hymn, "O Master let me walk with thee."
5. Questions on Japan.
   - What other names are given to Japan?
   - What is the area of Japan?
   - What state or states in our country have about the same area?
   - What is the population?
   - How does this compare with the United States?
   - To what race do the Japanese people belong?
   - What is their religion?
   - What is their government?
   - What are the principal occupations of the people?
   - How much does Japan do for education?
6. A Japanese Song.
7. Questions on our Mission in Japan.
   - How many mission points does it include? Name them.
   - How many schools have we? Where are they?
   - How many missionaries? Name them.
   - How many native workers?
   - How is the Mission supported?
8. A Map Exercise—Our Mission Stations. Location of other Missions. Areas unoccupied.
9. Salute to the Christian Flag.
10. Hymn, "Fling out the Banner."
11. Prayer for Missions and Missionaries.
12. Offering for the Japan Mission.
13. Hymn, "Jesus shall reign where'er the sun."
14. Benediction.

Suggestions: The Japanese Anthem and two Japanese songs are included in the Japanese Day service for Sunday schools mentioned above. The Japanese Lullaby may be bought as a leaflet from the W. F. M. Board of the Methodist Episcopal Church, 581 Boylston St., Boston, for two cents. A Japanese song is included in Japan Lessons for the Sunday school. Program free from the General Sunday School Association. The questions should be given out in advance. They may be read by a leader and the answers given by those to whom they have been assigned. Correct answers to these questions may be had on application to the General Sunday School Association. The map exercise should be given by some older person, probably by a member of the Mission Circle.

III. Other Suggestions

An Impersonation, "O Hana San." Five cents from the W. N. M. A.

Tourists from Japan: A group of older children impersonate a band of tourists just returned from Japan. The superintendent introduces them, mentioning them by name and adding, "We are fortunate to be the first ones to hear these young people tell about their travels." In the party are a boy who has been watching what boys do in Japan; a girl who describes girls' games in Japan; a girl who means to be a teacher and has found out all about schools in Japan; an older boy who has visited the factories; a girl who describes the scenery of Japan; and one who tells what she saw of missionary work. To secure the best educational results, these young people should meet several times with a leader and work out their own speeches, from books and magazines. Material may be found in "Japan for Juniors," "Our Little Japanese Cousin," other books in public libraries, in many maga ine articles, in the *Universalist Leader* and in *Onward*.

If a school gives twenty cents a week for the Sunday school missionary, the plan should be definitely described on Japan Sunday. If it does not some other help for the Mission should be suggested.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

PINK HILL

Here we are sure enough in the land of cotton; persimmons are not yet ripe but we are convinced that the sandy bottom is now on top, since we wade up to our ankles to attend the sessions of the North Carolina Universalist Convention at Pink Hill. A macadam road is traveling this way and in due time it will arrive, however. There is no hill here, but there is one about two miles away, where at one time a family by the name of Pink resided; the Pinks moved here, leaving for obvious reasons the hill itself behind them, but bringing the name to this section. We are glad of this explanation.

We wish we could convey to our whole Church the whole picture of our North Carolina field. Splendid work has already been done, hard pioneering, trail-blazing. At present we see the success of their labors in a field literally inviting us to come in and possess the land. Even the nine missionaries can not respond to all the calls that come. Space prevents a rehearsal of the openings ready and waiting.

How we have deplored the lost rivers in our denominational journey, lost opportunities, the movements, the strategic places now flourishing under other communions. Let us sound a bugle call for assembly now; wake up and meet *this* situation! Contribute money, contribute your personal service, contribute your membership; rally to the work in North Carolina! The fact that we, on occasion, failed in the past should be an incentive to activity now. The women of the W. N. M. A. have put nine men and women into the state; there will be opportunity for several more in the near future, and with sufficient funds we can respond. It is the privilege and really the duty of our Universalist women to make this service possible.

Greensboro

One of the most brilliant pieces of work here is the development of a church organization at Greensboro. In ten months this near-miracle has been wrought and twenty-nine church members stand ready to build a church. Feeling that *location* will be everything in this venture, a lot of land has been found on the apex of two converging streets just a few feet back from Elm Street, the main thoroughfare. This can be bought for $5800 and local real estate experts feel that in a very few years this will be worth much more. If they can get this lot they will build a church, assuming responsibility for this themselves. They have no desire nor do they purpose to be "a mission church," but to get on their feet at once, which they believe they can do if they have a church building. They now meet in a theater. Can our friends assist this brave group in their undertaking? The outlook is certainly promising.

Convention 1923

A suggestion has already been made that our next biennial Convention be held in the South, and Greensboro is named.

Greensboro is a lovely Southern city with four good hotels, sixty-five miles of macadam road and a new Universalist church organization aiming to build a new church building as recorded above.

We feel if the South will entertain us that Greensboro offers many advantages and is accessible to all points.

The Chamber of Commerce has offered us free of expense a hall in the Guilford County Court House, a magnificent building, and plans are even now outlined for an outing at the National Park at the Battle Gound, visualizing a barbecue on that occasion.

Marietta B. Wilkins.

Young People's Christian Union

DIRECTOR'S DATES

Oct. 17-23, General Convention, Detroit, Mich.

Oct. 29-30, Mass. Y. P. C. U. Convention, Springfield.

* *

WESTERN UNION TELEGRAM

Galesburg, Ill., Oct. 5, 1921.

Stanley Manning,
Boston, Mass.:

Organized senior Union to-night. Fifty-two charter members from church and college.

Allen and Tilden.

* *

SHALL WE LET THEM DANCE?

At its quarterly meeting this week, the Arlington, Mass., parish voted to grant the request of the Y. P. C. U., and allow dancing in the vestry after the business meetings of the Union, and on other occasions, subject to supervision of the General Church Committee. There was extended discussion, carried on in the best possible Christian spirit, and the decision was by no means unanimous although decisive.

This step is a radical departure from the traditional view of the church building, and many have not been able to reconcile themselves to it. In some degree, at least, this is a matter of time and familiarity. Many of the social affairs held in church vestries are taken as a matter of course because we are accustomed to them, but which would have been viewed by earlier generations with no less disfavor than dancing. Dramatic entertainments, Sunday school parties and "romps," and church fairs, would have been as emphatically condemned. When the young people of the Fitchburg church many years ago put on their first amateur theatricals in the vestry, the building was nicknamed by unfriendly critics, "The Day Street Opera House."

All this is suggested merely to point out that every decision regarding dancing in the vestry, or elsewhere under the auspices of the church, ought not to be determined by unreasoned conservatism, "It has never been done before; therefore it is not necessary now," but should be seasoned with the saving grace of humor, so that we shall be as consistent as it is humanly possible to be.

A Social Center

The church has always been a social center for the community life. In "the good old days," for which we sometimes sigh, when, supposedly, every one went to church, it was rarely a purely religious motive which drew people to the house of worship. It was the best and most convenient place to meet one's friends and neighbors, and the friendly intercourse before and after the service was one of the attractive features of the church.

The more of our community life which can be made to center around the church, the more thoroughly American—and Christian—will our communities be. One of the greatest misfortunes which has ever befallen humanity, and the Church, has been the diabolical distinction between sacred and secular, the Church being concerned solely with the former. We shall have Christian communities and a Christian nation only when we recognize that religion and the Church must touch our life on every side: that it is the business of religion not only to keep one day in each week, and one building in each town, holy, but to make all days holy days, and all buildings, schools, stores, factories and homes, as well as churches, places in which men and women, boys and girls, may grow naturally into the measure of the stature of the fulness of Christ.

The Church can be a social center today, just as it was fifty or a hundred years ago, but it can do it only by meeting a competition so fierce that the works of the devil which our grandfathers had to meet pale into insignificance beside it. It can do this only by showing that everything which is right and good can be done under the auspices of the church; and that those things which are not right and good must not be done anywhere.

In Akron, Ohio, there are no young people's parties, or Sunday school parties, or old folks' parties, but everybody is invited to them all. Whole families come, fathers and mothers, boys and girls, grandparents, youths and maidens. And together every one has a good time. In Tuttle Church in Minneapolis, at the weekly "open house" in the parlors, it was no uncommon thing to see grandparents dancing with their grandchildren. Many other churches have had a similar experience. These are helps to "Christianizing the social order," and socializing the Christian order.

The Whole of Life

It is the boast of the Young People's Christian Union that it is touching life on every side, and ministering to the whole of life. That it is a mighty factor in developing the devotional spirit among the youth of our church, no one who attended the Sunday afternoon consecration meeting at the Chicago Convention would deny. More powerful, though less spectacular, is the constant, week after week, influence of the local Union's devotional meetings.

It is an intellectual stimulus as well, for the discussions in these meetings, and in the business meetings, lead to careful and consistent thinking, and the expression of those thoughts.

It has its influence even upon the physical side of life, though indirectly, for right and clear thinking and the growth of real religion are vital factors in clean and strong living.

Socially, also, it touches the life of Universalist youth with its influence. Under Y. P. C. U. auspices the young people have the best of times. Sometimes they are boisterous: they would not be normal young people otherwise. Sometimes they go too far, but the remedy does not lie in wholesale condemnation: it lies in just the right kind and amount of supervision and sympathy.

And right here is the best argument for allowing dancing under the auspices of the church, in the vestry if there is no parish house. There can be no doubt that it is the favorite social pastime of the day. If the church forbids it, it loses an important point of contact with its young people, who will be inclined to go elsewhere; and more, it loses the opportunity to keep an innocent social pleasure innocent.

On the walls of most of our vestries and parish houses there hang pictures of the Christ, a young man of long ago who approved and enjoyed the social pleasures of his day. We have set him up as the ideal for the youth of our own time. So let them dance in rooms where his picture appears; what can be done, and what will be done, under the watchful, yet loving eye of the Christ, will not bring disgrace upon the church or harm into the lives of its youth.

It is perfectly possible that holiness and true happiness should be connected, and they are in the lives of the young people of our Church.

Stanley Manning,
Director of Young People's Work.
Boston, Oct. 5.

* *

For the Quiet Hour

The all-important thing is not to live apart from God, but as far as possible to be consciously with Him. It must needs be that those who look much into His face will become like Him.

Charles H. Brent.

Our relationship to God creates our value to our fellow men. Our value to our fellow men is our test of our relationship to God.

G. Campbell Morgan.

To be a Christian is simply to be a man who is in course of "making good," who is in right relations with his whole surroundings because his heart and will are right with God.

F. A. Burroughs.

If the Church is under obligations to teach the world the love of God, it is under like obligations to teach and to exemplify the love of our fellow men. We have thought of Christianity, the teachings of Christ, as a circle drawn round the individual as its center. Hereafter we must think of Christianity, the teachings of Jesus, as an ellipse drawn round the individual and society as two foci.

Josiah Strong.

Among Our Churches

Southern Letter

South Carolina.—The South Carolina Convention met this year at the Bethel Church in Saluda County. Business was transacted in an orderly way, and some excellent revival work was accomplished. Seven members were added to the church, and the old guard experienced a renewal of life and consecration. The Rev. Frank B. Bishop assisted in the meetings, and won the high esteem of the people of the Palmetto State. * * **Kentucky.**—Continued success is the report from the Blue Grass State. We have plenty of problems—but every one who tries to do things has them—but there has been a healthy growth in numbers, organization and loyalty. The people are considering the advisability of calling another minister to the work here. Seemingly the time has come when this must be done in order to make further progress ax a church. Recently the State Superintendent conducted three services in a community where no kind of religious work had been attempted for more than two years. The people were hungry for the message. Many came, and at the last service a number of leading citizens insisted on his returning for more meetings at the earliest available date. Truly, "the harvest is plenteous, but the laborers are few." *Thomas Chapman.*

New York City Letter

Divine Paternity.—Dr. Newton is preaching to unusually large congregations in the opening season of the church year. Many strangers are attending, won by the spiritual potency of his words, and some attracted by a desire to see and hear the author of the papers now appearing in the columns of the *Atlantic Monthly.* A faithful member of the Church voiced her appreciation in these words: "We heard Dr. Newton this morning. As I listened to him I thought of the red flame in an altar lamp, kept burning by the care of nuns who have vowed that the light shall never be extinguished. His preaching is like such a flame burning in these dark days." The vesper services will begin the first Sunday in November. Dr. Newton will speak upon themes of the day. At the Mission all the clubs and societies are at work, creating a veritable hive of human welfare industry. A memorial service will be announced in the near future in honor of that glorious and glorified woman, Miss Holley, who for more than half a century served God and His humanity in the Mission. * * **Washington Heights.**—This society is now using the parlors of the Fort Washington Synagogue. Mr. Harris gave an address at the dedication of the synagogue. As a revelation of the increase of numerical strength among our Jewish friends, Mr. Harris records the fact that five more synagogues in the Washington Heights section are ready to be dedicated. So successful was the summer camp organized by Mr. Harris and Mr. Sparre, that plans are being made for a permanent camp upon its own grounds in the lower Adirondacks. Mr. Harris has preached upon these themes: "Ask for the Old Paths," "They Who Forget Their Church," "The Social Significance of Our Actions." * * **The Chapin Home.**—The forty-eighth anniversary of the Home and the tenth anniversary of the present Home building will be observed Saturday, Oct. 22, from 2 to 10 p. m. Attractive and useful articles will be offered for sale, and dinner served from 5 to 8 p. m. This event will afford a fine opportunity for men and women to see and help the most beautiful Home for the Aged in America. Interested friends will co-operate in the success of the Anniversary. During the summer, Mrs. Mortimer L. Stites, a devoted and faithful trustee of the Home, entered into rest. For nineteen years this good woman gave of her strength and means to the Chapin Home, with a devotion, faithfulness and usefulness that won the deep gratitude of her colleagues and is to-day a source of inspiration and power. Two members of the Advisory Board have made the great venture—Dr. J. Russell Taber, the beloved president of the trustees of the Church of Our Father, and Mr. Horace E. Fox, husband of the honorary president of the Home, and for many years the efficient chairman of the Auditing Committee. * * **All Souls.**—The work of Miss Ethel M. Freeman, parish worker, has received quick response in an increased attendance at Sunday school, and the renewal of activity among the young people. The Chapin Home Auxiliary will have a Goody Shop on a street in Wonderland, to be held in the 13th Regiment Armory, Oct. 28 and 29. The Cheerful Circle will hold a White Elephant Sale in a local store, Oct. 24 and 25. On Dec. 1 a play, "Under Cover," will be given under the auspices and for the benefit of the parish. Dr. Bartlett is in constant demand as a speaker, evidenced by an address before the Rotary Club upon his observations and experiences in the Tropics, the beginning of his eighth annual series of lectures for the King's County Historical Society, and lectures in and without the state. As a result of the summer vacation trip to northern South America, Dr. Bartlett has three new illustrated lectures. * * **Our Father.**—Under the direction of the Church Cabinet a parish sociable will be held Thursday evening, Oct. 27. The purpose is to achieve the spirit of togetherness at the beginning of the work of a new year. The Church Cabinet is composed of the president and one member of each auxiliary body, meeting upon call of the chairman, to consider ways and means, and to suggest methods of progress to the entire church body. The Sunday evening illustrated lectures that have played an important part in the educational work of the city will be continued—the new course beginning the first Sunday in November.

Thomas Edward Potterton.

Church News and Interests

DENOMINATIONAL CALENDAR

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 18-19. Ontario Convention, Olinda, Canada.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Oct. 27. Public Meeting of the W. U. M. S. of Massachusetts, Medford.

Oct. 29-30. Massachusetts Y. P. C. U. Convention, Springfield.

Nov. 3-5. Indiana State Convention, Muncie.

Nov. 9. Presidents' Council Massachusetts W. U. M. S., Charlestown Universalist Church.

Nov. 25-27. New York Y. P. C. U. Convention, Oneonta, N. Y.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

* *

CHURCH MEMBERS REPORTED IN 1921

Before reported	3,588
Pigeon Cove, Mass.	2
Concord, Mich.	4
Horton, Mich.	4
Conover, Ohio	2
New Haven, Conn.	1

Hallowell, Maine	3
Garland, Ala.	21
Total	3,625

CHRISTENINGS

Before reported, 1048. Alstead, N. H., 1. Total, 1049.

Indiana

Galveston.—Rev. H. C. Beckett has closed his pastorate at this church, after having served it faithfully for sixteen years. During this time he has preached 2,000 sermons, conducted 224 funeral services, received 221 members into fellowship, and officiated at sixty-three marriages.

Maine

Hallowell.—Rev. Mary L. Hadley, pastor. A large congregation was present Rally Sunday, Oct. 9. Three young men were received into membership, making nine members of the pastor's Bible Class to join the church within a month. The Sunday school was more largely attended than usual. At the close of the morning service Judge Beane, president of the parish, called a meeting of the members at which by unanimous vote the pastor was asked to remain for another year. Also it was voted to send the pastor to Detroit to the General Convention. A request of the pastor to the people that the vestry under the church be renovated, that we may use it for constructive work with young people along educational and spiritual lines, was most cordially granted. The parish house is a fine center for social gatherings, and is thus used.

Michigan

Concord.—Rev. William Couden, pastor. Sunday, Oct. 2, four members were received into the church. Over a hundred were present at Sunday school to celebrate Rally Day.

Ohio

Conover.—Rally Day was successfully observed here Oct. 2. People came in automobiles from all directions, and the church was filled. Rev. J. B. Fosher preached at the morning service. Dinner was served in the church, and the hour after dinner was devoted to a social time, and at 2 p. m. Mr. Fosher gave another short address and read letters from absent friends and former pastors. Some of the older members spoke of the history of the church. Two members were received into the church.

* *

MINNESOTA STATE Y. P. C. U. CONVENTION

The election of new officers was perhaps the most important business which came before the Minnesota State Y. P. C. U. Convention, held at the Church of the Redeemer, Minneapolis, on Oct. 1 and 2. Following are the names of the new officers: President, Clinton G. Bestor, Minneapolis; vice-president, Lewis Merrill, Minneapolis; secretary, Lucy Purmort, Anoka; treasurer, Jack Coeser, Minneapolis; members at large, Charles Crewe, Rochester, and Elizabeth Ryerse, Minneapolis.

The Convention program called for a business meeting on Saturday afternoon. Banquet at 5.30 was followed by a dance and program. The Sunday morning service was conducted by Rev. Ellsworth C. Reamon, assistant pastor at the Church of the Redeemer. In the afternoon a devotional meeting, led by Stella Glasser, was held. The Convention was brought to a close by the installation of the new officers by Rev. Thomas Farmer, of Tuttle Church, Minneapolis.

One hundred and twenty-eight dollars was pledged to the state fund; the budget called for seventy-five dollars.

After some discussion a resolution was adopted and will be presented before the Executive Board of the Y. P. C. U. at the General Convention by Marion Griffith, retiring state president, expressing disapproval of the ever-increasing number of departments in the organization, and recommending that departments of a similar nature be consolidated as far as possible.

* *

W. U. M. S. OF MASSACHUSETTS

Public Meeting

The Mission Circle of Medford extends a most cordial invitation to every one to attend the Public Meeting of the Woman's Universalist Missionary Society of Massachusetts to be held at the Universalist Church, Oct. 27, 1921. A program dealing with vital up-to-date needs has been prepared, not only for our immediate church needs but of the outside world.

Please be one to whom the Medford people may say, "Welcome." Watch for the program.

Mary E. Nye.

* *

LAST CALL FOR DETROIT

Latest returns from Transportation Agents promise a good attendance at Detroit. The Local Committee has made careful plans for our comfort and convenience while we are their guests. The times are calling for earnest consideration of vital themes and concerted plans for a forward movement. The Convention will not be complete unless every minister is there and unless every church is represented by strong men and women. This is the Last Call. Now is the accepted time.

Will you be there?

* *

Notices

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

DETROIT TRANSPORTATION NOTICE

For those going to Detroit *via* Buffalo, N. Y., the trip may be made by boat of the D. and C. Navigation Company between Buffalo and Detroit if desired. Railroad tickets will be accepted for transportation in either direction. Staterooms will accommodate from one to three persons as desired. The price of stateroom is $4.54 in each direction.

Boats leave Buffalo for Detroit daily at 6 p. m. Eastern time, and reach Detroit at 9 a. m. the following day. Returning, boats leave Detroit at 5.30 p. m. Eastern time, and arrive in Buffalo at 8.30 a. m.

For any further information, address

E. H. Bogardus, State Transportation Agent,
Burrill Building,
Little Falls, New York.

* *

NEW YORK Y. P. C. U. CONVENTION

The State Convention of the Young People's Christian Union of New York will be held in the Universalist Church, Oneonta, New York, on Nov. 25, 26 and 27.

It will begin Friday evening with a Fellowship Dinner which will be followed by three ten minute talks on "Why I Chose the Ministry."

Saturday a. m. Business. Keynote address by Rev. L. C. Nichols of Utica.

Saturday p. m. Business and reports.

Saturday evening. Social Time.

Sunday a. m. Sermon by our Director, Rev. Stanley Manning.

Ethel M. Freeman, State Secretary.

* *

MASSACHUSETTS Y. P. C. U. CONVENTION

Official Call

The thirty-second annual meeting of the Young People's Christian Union of the Universalist Church of Massachusetts, will be held at Springfield, Mass., beginning at 11 a. m., Saturday, Oct. 29.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

The proposed amendment to the Constitution, submitted at the Framingham Convention in 1920, providing for two year terms for all state officers, will be acted upon.

Beatrice Carr, Recording Secretary.

* *

INDIANA CONVENTION

The seventy-fourth annual Convention of Universalists of Indiana will convene in Muncie, Ind., Thursday, Nov. 3, at 1 p. m., for the election of officers and the transaction of such other business as may regularly come before it.

Pearl Patrick Mock, Secretary.

* *

MAINE FELLOWSHIP COMMITTEE

Lay preacher's license for three years has been granted to Lewis L. Peck of Lewiston, the president of the Maine Chapter of Universalist Comrades.

Arthur M. Soule, Secretary.

* *

CONNECTICUT MID-YEAR CONFERENCE

The Mid-Year Conference of Connecticut will be held on Wednesday, Nov. 9, 1921, in St. Paul's Church, Meriden. It is very earnestly desired that the attendance be as large as possible. All of our parishes should send large delegations. Isolated friends of our faith are cordially invited to attend.

Theodore A. Fischer, Secretary.

* *

Obituary

Miss Louise M. Maxner

For half a century Louisa Maxner has been an eagerly faithful member of the First Universalist Church of Beverly, Massachusetts. If there was a church service of any sort at which she was not present it was almost safe to conclude that she must be ill. Though she had to work hard and long for her own support, she could always be counted on to work harder and longer for her church. Her most recent pastor, Mr. Haynes, pays her the following deserved tribute:

"Miss Maxner had a unique personality and a faith against which sorrow, disappointment, ill health, and other things which would have been

actual tragedy to many people, could not avail. Her cheerfulness in the face of all circumstances was a thing bordering on the superhuman.

"Aside from her steadfast faith in God, I think the persistency with which she made *much* of the little joys which were hers and made *little* of the great sorrows and disappointments, was her ousttanding characteristic.

"Sturdy, independent, courageous, taking her gift of life with all it held as a solemn trust from the hand of God, for which she was alone responsible—she has heard His voice calling through the darkness, and has gone the way of all the earth, and we are the better because, for a little time on her great migration, she made her home with us."

Frederick Abbott Dexter

In the death of Frederick A. Dexter, the church of Orange, Mass., has lost an able layman. For many years he was a trustee of the church and later became its treasurer. He always stood ready to assist in every worth-while enterprise. He was manager of the Orange Clothing Company, and partner in the management of a chain of stores in Worcester and Franklin Counties, of which his store was a member. He was also owner of the Leavitt Machine Company, and president of the Orange National Bank.

Funeral services were conducted at his home, the Rev. J. S. Cutler of Pawtucket, R. I., and the Rev. Louis J. Richards officiating.

He is survived by a son, Bayard P. Dexter, a sister, Mrs. Mabel L. Prentice of Athol, and two grandchildren.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,

FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

Light and Peace

BY

Rev, C. H. Leonard, D.D., LL.D

Dean Emeritus Crane Theological School

TUFTS COLLEGE

A BOOK OF PRAYERS

Printed on fine paper, and exquisitely bound in seal brown, limp ooze leather, stamped in gold. Size 5x7 inches. Each copy in a box. Also silk finish cloth, gilt top.

Price, One Dollar

Universalist Publishing House

359 Boylston St., Boston

SOME UNIVERSALIST BOOKS

Applied Evolution. By Marion D. Shutter, D. D. A book that will answer many questions that perplex intelligent people. $1.00.

Bible Threatenings Explained. Passages of Scripture sometimes quoted to prove endless punishment shown to teach consequences of limited duration. 25 cents.

Billy Sunday. The man and method. By F. W. Betts, D. D. 25 cents.

A Brief History of the Universalist Church. For young people. By L. B. Fisher, D. D. 40 cents.

Christian Mysticism and other Essays. By Harry L. Haywood, with portrait. 50 cents.

A California Pilgrimage. A souvenir of the United Universalist Conventions, 1915. By F. A. Bisbee, D. D. Profusely illustrated. 50 cents.

A Commentary on the New Testament. The Universalist interpretation. By L. R. Paige, D. D. 6 vols. $3.60.

Theological Discussion. Is the doctrine of endless punishment taught in the Bible? A series of letters between Rev. E. S. Ely (Presbyterian) and Rev. A. C. Thomas (Universalist). 50 cents.

Endless Punishment. In the very words of its advocates. By Thos. J. Sawyer, D. D. 50 cents.

Faith with Power. The life story of Q. H. Shinn, D. D. By Dr. Wm. H. McGlauflin. Illustrated. $1.00.

From Good Luck to Gloucester. The complete story of the great anniversary celebration at Gloucester. A beautiful memorial volume of four hundred pages and more than fifty illustrations. Edited by F. A. Bisbee, D. D. $2.50.

The Goodness of God. In view of the facts of nature and the supernatural. By George T. Knight, D. D. 50 cents.

An Honorable Youth. A helpful and practical book to place in the hands of any young man on the threshold of life. By J. C. Adams, D. D. 75 cents.

Hosea Ballou and the Gospel. By J. C. Adams, D. D. Bound in leather with full page portrait of Dr. Ballou. 50 cents.

John Murray, the Cornerstone of the Universalist Church. The Life of Murray by Irene C. Rees. Introduction by F. O. Hall, D. D. Illustrated. $1.00.

A Layman's Religion. By Roger Sherman Galer. $1.00.

Light and Peace. A book of prayers. By C. H. Leonard, D. D. Cloth, 75 cents, leather, $1.00.

The Leisure of God. Sermons by J. Coleman Adams, D. D. $1.00.

Manna. A brief and simple form of worship for every day in the year. By J. W. Hanson, D. D. $1.00.

Manuals of Faith and Duty. A series of books in exposition of prominent teachings of the Universalist Church. The titles are "Jesus the Christ," "Revelation," "Salvation," "The Church," "Heaven," "Atonement." Edited by J. S. Cantwell, D. D. 25 cents each.

The Mercy of Hell and other sermons. By J. Fort Newton, D. D. $1.00.

Noble Living. Sermons on practical religion by various writers. 75 cents.

Origin and History of the Doctrine of Endless Punishment. By T. B. Thayer, D. D. 75 cents.

Over the River. A book of consolation for the sick and the bereaved. By T. B. Thayer, D. D. 75 cents.

The Palace of Mirrors. Cheerful, hopeful and inspiring essays. By Rev. J. F. Thompson. 50 cents.

The Philosophy and Faith of Universalism. By F. W. Betts, D. D. 30 cents.

A Pocket Cyclopedia. Brief explanations of religious terms as understood by Universalists. By J. W. Hanson, D. D. 25 cents.

The Problem of Human Destiny. A discussion. 30 cents.

Short Studies in the Larger Faith. By J. C. Adams, D. D. 25 cents.

Soul and Body. Sermons that are different. By F. O. Hall, D. D. $1.00.

Universalism and the Universalist Church. A brief statement of the history and teachings of the Universalist church. By J. C. Adams, D. D. 30 cents.

Universalism in the First 500 Years of the Christian Church. With authorities and extracts. By J. W. Hanson, D. D. $1.00.

Universalism in America. A history. By Richard Eddy, D. D., 2 vols. $2.00.

Walks About Zion. Essays on the origins, histories, creeds and deeds of the prominent Christian denominations. By I. M. Atwood, D. D. 50 cents.

Which Way? A Study of Universalists and Universalism. By L. B. Fisher, D. D. $1.00.

Wit and Humor of the Bible. A literary study. By M. D. Shutter, D. D. 50 cents.

Universalism Asserted. As the hope of the Gospel on the authority of reason, the Fathers and Scriptures. By Rev. Thomas Allin of England. $1.00.

THE UNIVERSALIST PUBLISHING HOUSE

359 Boylston St. Boston, Mass.

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

CHURCH PEWS
MEMORIAL WINDOWS

Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price: and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 86 Federal Street, Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. GEORGE E. LEIGHTON, *Secretary,*
359 *Boylston St.,*
Boston, Mass

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1889 **Send for Catalog.**

The Harmonizer

A magazine which applies Universalism to your every-day life and problems. Daily Life Lessons are a great feature, prepared by Bernard C. Ruggles, Editor and Publisher. Rev. L. O. Williams, Dr. George L. Perin, W. Martineau Selleck, Contributing Staff.

The book, "Seven Steps," sent free with each subscription, which is $1.50 per year. Address, *The Harmonizer*, 4336 Park Blvd., Oakland, California.

Issued under auspices of First Universalist Church. Meeting in Rose Room, Hotel Oakland, corner 13th and Alice Streets. Reached from San Francisco by Key Route Ferry and Boradway Express. Sundays at 11 a. m.

Educational

Tufts College

JOHN A. COUSENS

President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools 416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium, with competent instruction, provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B., Principal.

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or culture education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course

A fine group of buildings splendidly situated. Unusual opportunity for young people to obtain a rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

Courses leading to the Degrees of B. A. and B. S.
Edwin Lee Hulett, M. A., Dean.

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. B.
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE

Granting Certificate of Graduation
Roland Hale Verbeck, B. S., Director

Crackling

Mr. De Seines (on being introduced to adored one's mother): "Pardon me, madam, but have we not met before? Your face seems strangely familiar."

Adored One's Mother: "Yes, I am the woman who stood up before you for two whole miles in a railway carriage the other day while you sat reading a paper."—*London Opinion.*

* *

They were holding a vacation argument. "Yes," he said, "Dr. Sawyer tells me a separate vacation is the best thing for married folks. Here we are, married nearly twenty years, and always together. Think what a change it would be for both of us to get away alone—to see nothing but new scenes, nothing but new faces."

"William," she said, "I consent. I'll go off on my vacation by myself, and you take with you on yours the six children that I haven't had out of my sight for ten years."

"Humph," said William.—*Philadelphia Record.*

* *

New York Tribune: "The immortal verse of Ralph Waldorf Emerson."

Probably the writer of the above had just got back from lunch.—*Boston Transcript.*

* *

Little Freddy came home one night with his clothes full of holes.

"What in the world has happened to you?" cried his mother.

"Oh, we've just been playin' grocery store and everybody was something," replied Freddy. "And I was the cheese."—*The American Legion Weekly.*

* *

Mother: "Hush! You two children are always quarreling. Why can't you agree once in a while?"

Georgia: "We do agree, mamma. Edith wants the largest apple and so do I."—*Houston Post.*

* *

"How do you know that Perkins didn't go to college?"

"Why, he said he knew Babe Ruth when she was a chorus girl."—*Fort Mason Marking Pot.*

* *

"Dearest, I love you. Since the dawn of creation, since the birth of this world, since the beginning of time, I have known and loved you. Darling, will you be mine?

"O, Tom, this is so sudden!"—*Dartmouth Jack-o'-Lantern.*

* *

"Did that ad you put in the paper yesterday get quick results?"

"I should say it did. I advertised for a night watchman and last night our place was robbed."—*Life.*

War or Peace?

THE conference to meet in Washington on November eleventh will be even more momentous than that which met at Versailles. Upon its action will largely depend the future of civilization and the weal or woe of humanity. What it does or does not do will be largely influenced by the atmosphere created by the reason and conscience of the American people. Have you studied the questions and issues involved? Do you want the best thought of our noblest leaders? Here are some of the books you ought to read. We shall be glad to furnish them to you at the publishers' prices, but if you do not wish to buy them, we ask you to get them from your public library.

Read Them Anyway

The Next War. By Will Irwin. Price $1.50. A book of facts. You may or may not accept its argument for peace. You can not afford to be without the information it contains.

The Religious Basis of a Better World Order. By Joseph Fort Newton. Price $1.25. The prophetic vision of one whom we are increasingly recognizing as our greatest modern prophet.

The Untried Door. By Richard Roberts. Price $1.50. The author holds that Christianity has been evaded and avoided among Christian nations. He insists and maintains with eloquent power, that "the Untried Door," the way of Jesus, is the way out.

The Sword or the Cross. By Kirby Page. Price $1.20. The voice of youth in revolt against the old paganisms of the sword, throbbing with passionate loyalty to the spirit of the Prince of Peace. Each Y. P. C. U. would do well to own a copy to loan its members.

Buy these books if you can and pass them on to your neighbor after you have read them, but *read them.*

Sent to any address postpaid on receipt of price.

UNIVERSALIST PUBLISHING HOUSE

359 Boylston St., Boston, Mass.

From Good Luck to Gloucester

The complete story of the great anniversary celebration at Gloucester. A beautiful memorial volume of 400 pages and more than 50 illustrations.

Price, $2.50

UNIVERSALIST PUBLISHING HOUSE

359 Boylston St., Boston